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ABSTRACT

During 1938-39 a study of students and graduates of the Pine Ridge Federal School revealed that most of these students (98%) stayed on the Oglala Sioux reservation. The school program was largely academic, contributing little to their employability. As a result, the program was remodeled to make it responsive to reservation economic and social needs. In 1950 an intensive evaluation of the school curriculum from 1936 to 1950 was made. Students who were exposed to the remodeled curriculum asked 2 basic questions: (1) Are the former students making a better living through the use of reservations resources or through wage employment as a result of their school training, than would otherwise have occurred? (2) What do these former students think about the effectiveness of the school program, and how would they change it? The survey was concerned primarily with the usefulness of those parts of the school curriculum which were planned specifically to help American Indians make a better living. Respondents were all adults who had been out of school from 3-10 years. One response stated "This (study) is a chance for an Indian to really speak his mind about the schools." (FF,

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EDUCATION
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A study of the effectiveness of the
Pine Ridge educational program.

by GEORGE A. DALE, Ph. D.

U. S. DEPARTMENT OF THE INTERIOR
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1955

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Preface

As part of the school reorganization in the Indian Service, which was prompted by the Meriam Report, and initiated by Dr. Carson Ryan, Jr., under Commissioner Charles Rhodes and Assistant Commissioner J. Henry Scattergood, one of the first new reservation high schools was started in the old Pine Ridge boarding school. Under the influence of the Reservation Superintendent, James H. McGregor, the curriculum was pretty largely academic, with small emphasis on vocations. In 1930 came the depression—and of more significance to the Dakota area, the great drought. Farming in the reservation areas was wiped out; the great grasslands which had been broken by the plow were bare of cover and contributed to the "dust bowl."

Indians who had depended on lease money for subsistence, found themselves penniless; hundreds of other Indians who had been drifting to the cities for employment found themselves laid off as a result of the depression, and returned to the reservation. By the mid-thirties, 98% of the Indians who called Pine Ridge or Rosebud their homes, were living on the reservations, dependent on subsistence grants to keep alive. The various Federal emergency works projects as applied to the reservations began to bring self-respect back to these people. In particular, the Civilian Conservation Corps—Indian Division, was more than a life saver: it began to teach many Indians, for the first time in their lives, the job-skills needed to obtain work in modern society. In this setting, attention was turned to the place of the Federal schools in preparing Indians for the life before them. As there was evidence that most of the Indians had never left their reservations, some doubt was thrown on the usefulness of an academic high school program for the boys and girls of this area. Discussion of the problem with old hands in the Indian Service was not very hopeful, for it tended to be their conviction that "you can't make a farmer or a cattleman out of an Indian," which was another way of recording their conviction that an education was pretty much wasted on an Indian, anyhow. In spite of this, the vocational program at Oglala Community High

School (Pine Ridge), was broadened in 1936 to include cattle raising and irrigation farming.

To secure a factual basis for further remodeling the Pine Ridge curriculum, a study[1] of what had happened to Oglala Community High School students since the founding of the high school department and also of the apparent vocational opportunities to be found in the Dakota area was made in 1938, by Dr. Gordon Macgregor, anthropologist, and Mr. Armin Sterner, social economist. This survey revealed that 82% of the graduates from the three high schools of Pine Ridge and Rosebud (Oglala, Rosebud and St. Francis Mission) who reported gainful employment were actually "deriving their livelihood from agencies drawing their support from outside the reservation. (U. S. Government regular or emergency work programs, or mission school employment). These agencies exist primarily for the purpose of developing a self-sufficiency among the Indians which theoretically might ultimately justify their withdrawal from the area." Only eight out of 128 boys were making a living from their exploitation of Indian reservation resources (cattle-raising or farming). A study of job-opportunities on the reservation and in its immediate vicinity revealed very few paying jobs. However, an examination of agency records showed that Indians were using only ⅓ of the 1,818,000 acres of Pine Ridge lands; while leasing more than half of the total to whites. All in all, the survey recommended for Pine Ridge a reservation-centered vocational training program for both boys and girls at the Oglala Community High School, to prepare them to make a living on the reservation, where the vast majority clearly intended to make their permanent home.

Specifically, the following recommendations were made:

"It is clear that the land of the reservation is predominantly valuable for the raising of cattle. Supplementary to this the development of irrigated areas offers prospects for a limited amount of subsistence farming and gardening. It is probably true that there must be a further revision of the current concept of cash crops, just as we must abandon the idea of wage employment for a majority of the people of the area. The opportunities offered are primarily subsistence in character. Through cattle, through gardening with proper irrigation methods, and through the raising and care of small animals such as goats, poultry, and fat stock, many Sioux Indian families might reach a state at which they produced most of the essentials for food and clothing, with suf-

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The Pine Ridge Vocational Survey, Indian Education Nos. 31-32, November 1 and 15, 1939, Haskell Institute, Lawrence, Kansas.

ficient surplus to provide a cash income which would furnish within limits the other basic necessities of life.

"The present exploratory system which lacks integration and assumes that the boy will choose a vocation to his liking or fancy, has no practical place in a land utilization program. The facts would appear to justify a basic course in land utilization for all, with the necessary instruction in carpentry, painting, auto mechanics, shoe cobbling, etc., to enable him to care for his personal needs of this type, as they may arise in his own experience. It will be more valuable for him to know how to build a hog house than to do finely finished cabinet work; more important to learn how to put a new wheel on a hay rake than to tinker with the delicate timing mechanism of an automobile; more important to deal skillfully with rammed earth or other native materials, than to work with materials foreign to his environment which he can seldom afford to purchase; but basic to all of this should be experience with land and cattle which will be the inevitable foundation of his economic self sufficiency.

"The training of girls will probably need certain reorientation which will give them experience in home gardening and in the raising of chickens, turkeys, and goats, the making of goats' milk cheese and the proper utilization of goat skins and other hides through tanning and the practical or ornamental use of the tanned hides. As the girls will continue to care for children and those in the home who suffer illness, emphasis in their training should also be placed on child care, health and sanitation, home nursing and wise balance and preparation of food. Boys and girls both should have practical experience in homemaking which will start with a candid recognition of the economic possibilities of their home lands, and which will show them how better and more efficient living can be achieved through improvement in the kind of homes which now exist on the reservation as well as instruction in the use of such native materials as rammed earth in the building of better homes.

"While it is realized that the vocational training program will inevitably be tied up in some degree with institutional maintenance, it should be recognized that this will often lack vocational value and the most efficient labor-saving equipment for this non-educational work should be provided. Boys in the shoe repair shop, for instance, should be relieved of the monotonous routine of fastening soles and nailing heels, a function which occupies a major part of their day and ceases after a brief time to have education value, through the installation of modern shoemaking machinery which would permit the handling of the volume of institutional work which must be done. Their instructional experience could then be more profitably invested in instruction in tanning, harness making and the production of other types of leather articles.

"The land use program, on the other hand, should involve a study of water resources, methods of water conservation, soil use, and soil conservation, the selection and improvement of native and imported plants and trees, the drilling of wells, the building of dams, the preparation of irrigation ditches, the grading of land for irrigation purposes, contour plowing, strip planting, terracing, water spreading, and the vast variety of aids to better farming and grazing practices in a semiarid area. The cattle program should involve practical experience with every phase of the cattle business so that upon graduation a boy will have done practically everything that he may be called upon to do as a stock owner in his own right or a member of a cattle cooperative.

"Furthermore, the school has an obligation to follow its graduates out into life, to give wise guidance in the utilization of the Sioux benefit monies and other possible income for a more realistic investment in their economic future. Some certainty as to the direction of the youngsters' economic future in the light of possibilities should replace the laissez faire attitude of assuming that training will result in placement regardless of its suitability to the area in which the child is going to live.

"For boys showing interest and some aptitude, opportunities should be provided in which they may develop skill in pottery work, fine arts, weaving and practical leather work such as making of harnesses and other useful articles. For girls, handicrafts now being taught such as pottery, weaving, bead, quill, and needle work are desirable and important. Experience and acquired skill in one or more of these crafts may represent a substantial contribution to the family income after the girl's return to her home or after her marriage. When she leaves school, arrangements should be made to enable the girl to carry on her work. Advice on purchase of material, supervision of work to improve its quality, and the school's cooperation in the disposal of the finished product are essential if she is to retain interest in her work and benefit financially.

"It is gratifying to report that the faculties of the Oglala and Rosebud High Schools were conscious of many of the trends here reported, and that a reorganization of the school curriculums in the general direction poposed has been unde way for several years. It is hoped that more rapid progress will be made."

These recommendations were made the subject of staff conferences among the day and high school teachers of the reservation, and assistance in curriculum planning was furnished by such area supervisors as Dr. Joe Jennings, Area Superintendent of Indian Education; Mr. George C. Wells, Area Educationist; Dr. Allan Hulsizer, Supervisor of Secondary Education; Miss Cleora Helbing, Supervisor of Home Economics; Mr. Homer H. Howard, Supervisor of In-Service Training; Mr. H. A. Mathiesen, Superisor of Farms and Dairies; and Mr. William Goodwin, Supervisor of Agriculture. Mr. W. O. Roberts, Reservation Superintendent; and William O. Nicholson, Reservation Principal, joined heartily in the new planning.

Step by step the emphasis on cattle-raising and irrigation farming that had been begun in 1936 was strengthened, and extended to the elementary grades in the day schools. Each of the other features suggested by Macgregor and Sterner was examined, evaluated for its utility, and given appropriate place in the new program (See Appendix B—the interview guide, which lists many of the curriculum features). Students who clearly wished to plan for life away from the reservation were advised to enroll at a non-reservation school. Yet despite the emphasis on vocations, an increasing number of Oglala graduates decided to try their luck in college—and were successful. Sometimes they had to spend a little extra time on some academic subject not emphasized in the regular curriculum but there is no evidence that any such ambition was frustrated by the new emphasis. Despite the basic emphasis on farm and ranch work, the school records show that only about 50% of each year's students made this their specialty.

How wise or successful an education program may be is never immediately evident. Education takes time. The opinion of an outsider who has seen some section of an integrated program in action, and questioned it, is of less value than the considered views of those who have been through the experience and had a chance to evaluate what they got out of it. This isn't often possible, because school graduates seldom stay in the same place to be consulted. However, the school program on Pine Ridge has represented one of the most completely realized attempts to educate for a clear-cut vocational objective, either in the Indian Service, or outside. It therefore has seemed important to find out whether it has been successful in achieving its objective. Fortunately, many former students and graduates are still living on the reservation or in nearby communities.

Therefore in 1950, the ground-work was laid for an intensive evaluation of the Pine Ridge Federal school curriculum between 1936 and 1950. Allan Hulsizer, W. O. Roberts, Homer Howard, H. A. Mathiesen, Cleora Helbing and others—the many able schoolmen and women who learned their business in the Pine Ridge schools, and went on to promotion throughout the Indian Service—

were asked to help in preparing an interview guide, which listed the many things that became part of the Pine Ridge curriculum at various times during the period under study. The School of Education at the University of Kansas had become the Indian Service research consultant at about this time, and Dr. Kenneth Anderson, Mr. Carl Ladd and Dr. Gordon Collister from the University of Kansas Bureau of Educational Research and Service also advised on the form which the study should take.

A word of explanation with regard to administrative policy in connection with the Pine Ridge curriculum, appears in order at this point. Since early in the 1930's, the administrative authority in matters of Indian education has been decentralized. Proposals from Washington, or even from the supervisory office in Pierre, South Dakota, were never more than suggestive, and might be implemented or disregarded at the reservation level on the responsibility of the Reservation Superintendent and his Reservation Principal. At the beginning of the new Pine Ridge curriculum development, it was decided that none of the newer proposals were to be imposed. They were discussed with the staff and teachers, and related to the economic needs of the reservation. As they appealed to individual teachers, they were put into effect. As they were successful, they often spread.

Sometimes good ideas encountered opposition on the part of Indian Service employees not connected with the schools, and their continuation or spread was discouraged. Such opposition sometimes took the form of encouraging the Indians to disregard or oppose the suggestions. At other times the proposed school activities were so at variance with previous public school experience of Indian Service teachers, that they were carried out half-heartedly, if at all. Sometimes the turn-over in teachers was so rapid that plans which had gotten off to a good start were dropped by new teachers who replaced the ones who had successfully introduced the innovation. This will explain the fact that ideas which find support from the Indians, in the course of this study, often appeared in relatively few of the schools, or in some of the schools for only a short period of time. The introduction of goats in the day schools, the use of the well-drilling rig by the high school students, the development of library resources in the day schools for adult use, experimentation with the use of rammed earth as a home-building material or the loan of Federal funds for home improvement through directed assistance by day school students and their vocational teachers, are examples. The ideas were good, but they never "caught on." In the absence of executive orders, they were allowed to disappear from the work of the schools. It is considered significant, however, that many new ideas were tried out and incorporated in the work of most of the schools.

Dr. George A. Dale, for many years Director of Alaska Native Schools, and Mr. and Mrs. Floyd O. Rains, for many years Education Field Workers in the Indian Service, were chosen to direct the evaluation program. Without the tireless help of Mr. Albert Pyles, Reservation Principal and Mrs. Evelyn Whirlwind Horse, Educationist, and the enthusiastic teachers and other education workers on the reservation, the tremendous job could not have been accomplished, for the lengthy interview guide involved hours of personal conference with hundreds of Indians. Reservation Superintendent Clyde Powers made the surveyors welcome. The former students, upon whose responses the entire study depended, made a community party out of the study, and gave ungrudgingly of their time to answer the questions thoughtfully. Without their willingness to help, their honesty and frankness, this survey would not have been possible.

Special thanks are due the Tribal Council for their careful consideration of the project and their resolution endorsing the survey.

In this volume are presented the results of this study. The facts are here, and they are conclusive and rewarding. From these facts, it is clear that **schools can contribute to economic regeneration and better living; and on Pine Ridge, it is equally clear that they have done so**—despite the influence of other factors which may have been working in the opposite direction. The evidence should prove heartening to every man or woman who believes that education can produce constructive change—but it is equally clear that to do so, the educational program must be carefully planned, enlist the whole-hearted enthusiasm of the teaching staff, and contribute clearly to the felt needs of the students and their families. It is also clear that this kind of an education does not take place only within the four walls of a classroom, but involves practical and continuing experience with all aspects of community life which it hopes to improve.

Former Pine Ridge students can congratulate themselves on the excellent education which they secured; Pine Ridge teachers can feel rewarded for the tireless efforts which they put into making the new curriculum work; and other employees of the Indian Service may at last understand more clearly why this kind of an educational laboratory produced so many outstanding leaders for Indian education and the Indian Service.

January 1955

Willard W. Beatty

formerly, Chief, Branch of Education.

general opinions, they were invited to make detailed replies to specific questions, which gave them an opportunity to approve or disapprove of various features of the educational program. In the words of one man who was interviewed "This (study) is a chance for an Indian to really speak his mind about the schools." After collecting the answers from several hundred former pupils, the necessary arithmetic was done to see to what extent certain aspects of the school program were favored, to what extent others were not. The group studied included not only those who would take the trouble to complain—but those who would speak in favor of the program.

The philosophy underlying that part of the program of Indian education which provides practical teaching directly and immediately related to better living, is summarized in the following excerpt from a Civil Service Examination statement prepared for Indian Service teachers:

"The primary objectives of Indian schools are (among others) ......to aid students in analyzing the economic resources of their reservation and in planning more effective ways of utilizing these resources for the improvement of standards of living; to teach, through actual demonstration, the intelligent conservation of natural resources; to give students firsthand experience in livestock management, use of native materials in housing and clothing, in subsistence gardening, cooperative marketing, farm mechanics, and whatever other vocational skills are needed to earn a livelihood in the region; to develop better health habits, improve sanitation, and achieve higher standards of diet with a view to prevention of trachoma, tuberculosis, and infant diseases; to give students an understanding of the social and economic world immediately about them........"

Background

The re-examination and modification of Indian policy which was stimulated by the findings of the Meriam Survey in 1928, gradually brought about much needed improvements. Beginning about 1935 these new policies increasingly found expression in improved procedures. Objectives of Indian education became more closely related to the needs of the Indian people. Procedures were increasingly modified and improved and became more in keeping with the basic principle of benefiting the Indian minority group, rather than only the white majority. It was recognized that a life of economic security and well being, which was the product of their own efforts, was necessary for the Indian people. It was also recognized that to secure this economic status the Indian people needed the technical knowledge of how to use the resources of their reservation, and specific prepartion and training to take advantage of the employment opportunities available to them. To provide this technical knowledge became to a great extent the responsibility of the Indian schools. A limited number of the reservation children attended mission schools, and some were enrolled in the public schools bordering the reservation. These schools however did not recognize the need to impart technical knowledge specifically related to better living. Their major concern continued to be teaching language and number skills and the usual school subjects. The mission schools also stressed religious education. The Indian Service schools by the nature of the educational job they were called upon to do, necessarily taught technical skills related to better living **in addition to the usual school subjects.** That this additional teaching in vocational agriculture, health, sanitation, homemaking and related fields, in addition to the regular school subjects has been a net gain, is shown by Peterson's study of **How Well are Indian Children Educated?**[1]

In teaching technical "know how" for better living the Indian Service schools recognized that their program must "tie in" closely with the traditions, the life conditions, the economy and the institutions of the Indian people. They recognized that the program would necessarily include non-school as well as school agencies. The idea of the community day school first had been introduced into the Indian Service by Dr. W. Carson Ryan, Jr., who wrote the education chapter for the Meriam Report, and served as Director of Education under the Rhodes-Scattergood administration (appointed by President Hoover). While the new Director of Education was in complete sympathy with the program, he felt it desirable to evaluate the success with which these new day schools were serving their intended purpose of contributing to the well-being and development of the adult community as well as educating the children. The first attempt at such evaluation was made at Pine Ridge in 1936, shortly after he accepted his new responsibilities, and the Little Wound Consolidated Day School at Kyle, was chosen as the center for the study.

A new principal was chosen for this school, selected from the graduates of Ohio State University who had specialized in the type of school and community evaluation which was contemplated. The reservation superintendent, reservation principal, area supervisors of education and other leaders joined with the teachers, Indian leaders, farmers and parents to discover the impact of a community day school program on an entire Indian community.

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[1] Peterson, Shailer: How Well Are Indian Children Educated?; page 18, United States Indian Service, 1948.

A careful record was kept of the work of this school, both in the classroom and in its multiple contacts with the community, and the result communicated to the rest of the Service through the columns of Indian Education. The complete summary of the work was made available in a typed manuscript[2] which was available for consultation and more recently, a printed digest[3] of this summary has been made available to all the schools of the Indian Service. This attention to the effectiveness of the school program in the realization of its objectives, has characterized the attitude of the Indian Service school administration.

In 1939 Sterner and McGregor[4] reported findings which emphasized the desirability of training boys for raising beef cattle and the desirability of supplemental subsistence farming. They also reported that young Indians were not yet ready or willing to leave the reservation for wage work. The present study shows that many are now leaving the reservation but that those who remain as ranchers on the reservation, in general have a higher socio-economic status than these wageworkers. The movement away from the reservations may be related to defense labor demands in near by sections of South Dakota, e.g., Rapid City, Igloo, and elsewhere.

Factors Affecting School Program

Interpretation of the findings of this survey should be made, keeping in mind certain administrative conditions which affect the use of natural resources, and the way in which the people make a living. These conditions were necessarily taken into account in planning the school program. For example, the current land use and credit policy apparently keeps many young Indians from getting the minimum amount of land and credit necessary to make a living by raising beef cattle. However, the Indians have control of about 855,000 acres of fine grazing land; while over 750,000 acres are still leased to whites.[5] They have demonstrated their ability to profit by the training offered, both in the management of their own ranches and as the employees of other ranchers. Continued training with the objective of further enabling the Indians to take over and operate their land would greatly increase their cash income and their economic status. The problem of fractionate land holdings remains to be solved, but the ranch sizes reported by ranchers in this study suggest that this problem can be solved. More trained ranchers ready to go to work on the problems of Pine Ridge Reservation, are a first requisite in converting the land resources into better living.

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[2] Orata, Pedro T., Democracy and Indian Education (in manuscript), Bureau of Indian Affairs, Washington, D. C. 1938.

[3] Orata, Pedro T., Fundamental Education in an Amerindian Community, Haskell Institute, Lawrence, Kansas, 1953. (An abridged version of the manuscript report)

[4] Macgregor, Gordon and Sterner, Armin; The Pine Ridge Vocational Survey, Indian Education Nos. 31 & 32, November 1 and 15, 1939, Haskell Institute, Lawrence, Kansas.

[5] U. S. Bureau of Indian Affairs; Agency Annual Report, Branch of Forest and Range Management; No. R27-1, 1952.

A second factor affecting the educational program is the unpredictability of off-reservation employment opportunities. On the assumption that the defense man-power shortage will be of several years duration it seems wise to continue to provide and possibly to expand the school offerings which are useful in securing off-reservation employment. Additional study of such occupational opportunities is needed, followed by the preparation of Indian young people to take advantage of these opportunities and the provision of ways of assisting them to succeed on the job and in off-reservation living. Increased effort is needed to qualify and place Indians in better off-reservation jobs than the seasonal "stoop-labor" which currently constitutes so large a proportion of the off-reservation employment.

A third factor to consider in planning and evaluating the educational program, is the attitude of the off-reservation non-Indian toward Indians in general. The study made of the white communities near Pine Ridge, where substantial numbers of Indians live, suggests that the non-Indians in general simply don't like Indians. Most of these towns force the Indians to live in slum areas. Many groups make easy generalizations about the value of association of Indians with whites, but in the face of community rejection such as occurs in these near-reservation towns, the Indian has little chance to associate with any but the worst of the whites. Many of these neighboring non-Indians promote the idea that the Indian is an inferior creature, fit only to be exploited for what he is worth, and discarded. Matter of fact recognition of these attitudes and practices of non-Indians, and a study of how to deal with them, may be needed additions to the school training of young Indian men and women.

These are the answers:

After this preliminary statement of the background and factors affecting the aspects of Indian education related directly to better living, the remainder of this chapter will be devoted to summarizing the replies of former students to the questions asked in the survey:

1. **Is there evidence that the recommendation of the Meriam**

Survey: "to adapt the educational system to the needs of the pupils (it is designed) to teach, with due consideration of the economic and social conditions of the Indians in their jurisdictions and of the nature and abilities of the individual child." has been carried out?

Yes. Training has been provided in ranching and livestock management, gardening, food preservation, homemaking and other courses, to help the Sioux make better use of their reservation resources and to adjust to the social and economic life of the area.

Boarding school conditions have been improved. Day schools have been built which serve as community centers for the adults as well as the children. Attendance has improved.

This new vocational program has helped an increasing number of young people to find permanent employment off the reservation. There is evidence that the training which has been supplied has been successful, e.g., the people with more training have better standards of living.

2. Have the subjects added to the curriculum, primarily to help the Sioux people make a better living, successfully served this purpose?

Most of them have—a few have not. The subjects intended to improve the students' skill in cattle ranching, subsistence farming, gardening and rural homemaking, are reported by former students as the most helpful. Mechanical trades skills are next in importance. The interest in qualifying for off-reservation employment during the late 1940's is apparently greater than the interest found by Sterner and McGregor[6] in 1939, before defense manpower needs developed. Craft subjects introduced into the curriculum have been less effective. Craft skills are now used by only a few families to earn small supplemental incomes.

3. Is there evidence that the Indian Service schools on Pine Ridge have furnished as good or better education to the Indian children enrolled, than they might have gotten from South Dakota rural public schools?

Yes. The facts are that Indian children in Federal schools show an achievement in language, number skills, and other school subjects, equal to or exceeding that of their non-Indian neighbors when language and cultural differences are taken into account[7]. There is reason to believe that many Sioux Indian children would make less progress in school subjects in non-Indian Service schools since the latter make no special provision for language differences. The South Dakota State Course of Study[3] has been followed in the Pine Ridge Indian Service schools, with adaptations where necessary to meet the needs of the pupils. Special readers have been published for Indian children by the Bureau of Indian Affairs in which content is related to their experiences, in order to facilitate understanding. The Indian schools attempt to relate what is taught to the needs of the people, to enable them to make a better living from the resources upon which they will most likely depend.

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[6] Ibid. footnote 4.

[7] Peterson, Shailer, How Well Are Indian Children Educated?, U. S. Indian Service. Haskell Institute, Lawrence, Kansas.

There is much to support the assumption that the assimilation of Indian children may be hastened by attending school with non-Indian associates. Unfortunately the feeling persists that enrolling an Indian child in public school automatically assures him of association with non-Indian children. Wider recognition is needed of the simple reality that the racial make-up of a community largely determines the make-up of the school enrollment in the community. Indian children living in predominantly Indian communities will probably continue to attend schools with Indian associates, regardless of who administers or pays for the school.

4. Where are Indian people now found who attended Pine Ridge Schools between 1937 and 1947?

One thousand, five hundred forty-two Sioux boys and girls were enrolled in Indian Service, public or mission schools on Pine Ridge Reservation between 1937 and 1947. In 1951, at the time of this survey, they were distributed as follows:

TABLE I-1. Where are former students in 1951?

No.	Percent	Where found
825	53.5	still on Reservation
248	16.1	in South Dakota and Nebraska counties bordering the Reservation
28	1.8	elsewhere in South Dakota
116	7.5	in States adjoining South Dakota
92	6.0	elsewhere in United States
59	3.8	in the armed forces
25	1.6	in institutions
127	8.2	dead
22	1.4	address unknown

Obviously the Federal educational program should continue to provide primarily for people who intend to remain on or near the reservation. The group living in adjoining counties have educational needs similar in most respects to those who remain on the reservation, since the natural resources and general economy of these areas are similar to those of the Pine Ridge Reservation. An education for better living for these people should continue to provide training in skills necessary in making a living directly from the land, primarily by cattle ranching and subsistence farming. Secondarily it should provide for training in wagework skills in trades, industries and services common to a ranching area. Provision should also be made for the minority who wish to go into other trades or higher education.

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[3] Howard, Homer H., In Step With the States, page 86ff, U. S. Indian Service, Haskell Institute, 1949.

Mixed bloods among the school students tend to leave the reservation to a greater extent than do the full bloods, except for those who enter the armed forces, or various institutions where there appears to be little difference in choice.

TABLE I-2 Is blood quantum a factor in location?

	Mixed Bloods (745)		Full Bloods (797)	
Where found:	No.	%	No.	%
Still on Reservation	337	45.2	488	**61.2**
In South Dakota and Nebraska Counties bordering Reservation	146	**19.6**	102	12.8
Elsewhere in South Dakota	21	**2.8**	7	.9
In States adjoining South Dakota	69	**9.3**	47	5.9
Elsewhere in United States	69	**9.3**	23	2.9
In Armed Forces	30	4.0	29	3.6
In institutions (penal, hospital, etc.)	11	1.5	14	1.8
Deceased	48	6.4	79	**9.9**
Address unknown	14	1.9	8	1.0

5. What happens to the Indians who leave the Reservation?

A minority of individuals and families who leave the reservation, become successful members of the communities they enter. A few become professional people, others enter a wide variety of occupations. These Indian citizens maintain homes and enjoy community membership comparable to that of their non-Indian associates of like economic and social status.

Many however live in slum colonies on the outskirts of towns near the reservation. They are largely seasonal agricultural workers. Their incomes are low and their many children may not be welcomed into the public schools. They are denied membership status in the white community which would afford them a realistic opportunity to become "assimilated" by association. They are often joined in these slum colonies by "undesirable" whites and other non-Indians. Their contacts with the bootleggers, the vagrants, and other undesirables are the opportunities for assimilation most available to them. This complex is not measured by the Sewell[1] scale selected as a measure of socio-economic status. Consequently the Sewell scores considered alone, show a better socio-economic status for Indians living off the reservation. Conclusions regarding this apparent advantage should be tempered with a view to the conditions just described. (See page 45)

6. Are schools having any effect on marriage and family life?

Cause and effect relationships are naturally obscure. However certain factors often appear in association.

(a) Do spouses have similar or widely different amounts of education?

Families in which both spouses have approximately equal education are the exception. Of 283 marriages, there were 8 in which both man and wife were graduates of Oglala Community High School. More girls than boys married spouses who had never been enrolled in Pine Ridge schools.

(b) Does the number of children vary according to the educational level of the parents?

Not significantly. The average number of children per couple for 225 couples was 2.08; for couples where one or both spouses were at least a high school graduate, the average number of children was 2.2; for all couples where both father and mother had finished not more than eighth grade, the average number of children was 1.2.

(c) Does the number of children per family vary according to the blood quantum of the parents?

Yes. Of 410 children born on the reservation 39 percent were children of full blood Indian parents; 14 percent were children of three quarter blood Indian parents. The next highest group was 10 percent, the children of half blood parents. Only 1 percent were children of couples where one parent was one fourth Indian blood and one parent white. Acculturation through Indian-white intermarriage does not promise to be a significant factor in educational learning for children born on the reservation. (See page 34)

7. Which schools enroll the greatest number of Pine Ridge Indian children?

Indian children have the choice of attending Indian Service, mission or public schools. They transfer freely between each type of school; a few have attended all three kinds of schools.

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[1] Sewell, William H., A Short Form of the Farm-Family Socio-Economic Status Scale; Rural Sociology, Volume 8, No. 2, June 1943.

Full bloods predominate in the Indian Service schools—mixed bloods in the public and mission schools.

In the reservation elementary and high schools the approximate division of attendance is:

TABLE I-3 What schools did they attend?

	Elementary		High	
Type of School	No.	%	No	%
Indian Service schools only	378	60.48	175	28.00
Mission school only	55	8.80	47	7.52
Public school only	16	2.56	15	2.40
Indian and mission	116	18.56	15	2.40
Indian and public	42	6.72	6	.96
Mission and public	9	1.44	2	.32
All three	9	1.44	2	.32
None	......	....	363	58.08
		99.80		100.00

8. How far do they go in school?

Too many children drop out during the elementary school. Eighteen percent drop out before the end of the sixth grade; 39 percent drop out by the end of the eighth grade. Only about 60 percent of those who complete elementary school enter high school. Only about 1 in 4 who start high school remain to graduate. In summary: Only about 2 percent of the children who enter the first grade continue their schooling and enter college.

Average daily attendance of many Indian children is poor because they accompany their parents when they leave the reservation for seasonal employment. Such children become discouraged by the inevitable resulting retardation and drop out of school before they are qualified to enter the secondary grades. The parents however almost universally express themselves as convinced of the importance of education. Employment conditions which they can not control, result in excessive non-attendance and drop-outs, in spite of this generally favorable attitude toward school. Because of this excessive and early drop-out it is plain that practical subjects which will help students to make a better living must be offered early in the school program.

9. Is the general level of education improving?

Yes. There is a definite increase in educational level of the student group studied as compared with their parents. Like these students, most of the parents attended Indian Service elementary schools, the next largest group attended mission schools, a very few attended public schools.

In spite of non-attendance and early drop-outs, today's students remain longer in elementary school than did their parents and a greater proportion enter and complete high school. Almost without exception the group studied want their children to have an education better than, or at least equal to, their own. Regardless of the educational level of these students who are now parents, over half of them want their children to graduate from college. Next in rank order of aspiration were:

to graduate from Oglala Community High School,
to graduate from business or vocational school,
to attend mission school,
to attend Haskell Institute,
to finish public school.

10. Has the provision of educational experiences closely related to the life activities of the Indian children helped them live better?

Yes. In the opinion of the former students who had this practical training, either at the elementary or high school level it was definitely helpful. Among the most useful types of training were gardening, raising beef cattle, food canning and other homemaking activities, farm and homeshop practices. The practice of the schools of making it possible for the students to buy or earn cattle, or to breed their cattle to thoroughbred sires was also approved. Raising goats and mules were less helpful. Although many families still have goats, few farmers have mules. The experience of the group studied indicates that school activities related to reservation life contributed directly to better living.

11. Is there an apparent relationship between the standard of living achieved by various groups and the amount of education, degree of Indian blood or other factors?

Yes. These differences were measured in terms of a standardized socio-economic or "level of living" scale[10]. A number of significant differences and relationships were found.

(a) Do ranchers or wageworkers have a better standard of living?

Wageworkers tend to have a better standard of living than ranchers. This apparent difference in level of living in favor of wageworkers must be interpreted in terms of the arbitrary definition of "rancher" which was established in the interview guide, viz., that a rancher is a person who makes half or more of his annual **cash** income from ranching. This resulted in the arbitrary classification of many people as wageworkers, who are in fact, part time ranchers. Field observers noted that some people classified as wageworkers were the most successful ranchers in many respects. They engaged in wage-work during the ranchers' inevitable "slack" seasons. Many Pine Ridge ranchers work for neighboring white farmers, work in beet and potato harvest or do other wagework. In view of the small income from many ranches, many who engage in such part-time work make more than half their annual cash income from wages, and thus are not classified as ranchers. The apparent difference in level of living in favor of wageworkers, reflects in part their greater total cash income and the improved level of living which is possible as a result.

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[10] Ibid. footnote 9.

(b) Is the standard of living better for people who make their homes on the reservation, or off the reservation?

According to socio-economic scores, considered without qualifications, the off-reservation standard is slightly superior. This may reflect the fact that many of the shacks in the "shack towns" bordering off-reservation communities have electric lights or other conveniences which tend to raise the mean scores. Many off-reservation Indians live in good homes outside the "shack towns", others live in government quarters (eg. at Igloo, So. Dakota).

This effect is offset in part for the mean scores of reservation homes by the fact that many Indian wage workers living on the reservation occupy government quarters which are superior to most reservation homes. Many other families occupy adequate privately-owned homes. The great majority of reservation Indians, however, occupy cabins remote from public utilities. In view of the undesirable social conditions prevalent in the "shack towns" (see page 18) the supposed advantage of off-reservation living, represented by the unqualified scores, is in many cases more imaginary than real.

(c) Is there a difference in level of living between mixed bloods and full bloods?

Yes. Mixed bloods in general tend to have a better level of living than do full bloods.

(d) Do high school graduates live better than non-graduates?

Yes. High school graduates live better than those who have attended but not graduated from high school.

(e) Do people who have gone beyond the elementary school live better than those who have attended only elementary school?

Yes. People who have attended high school in general live better tnan those who have attended only elementary school.

(f) Does level of living vary according to location on the reservation?

Yes. Nearly half (over 45 percent) of the families in the upper level of living quartile live within 2 miles of a Federal day school. Four times as many of the families in the upper quartile live within 2 miles or less of the school as live 10 miles or more from the school. Apparently the school practices influence those who are in a position to become familiar with them.

12. Are the Pine Ridge Sioux people in favor of the educational program at Oglala Community High School?

Yes. An analysis of 328 replies to opinion questions about the Oglala Community High School program showed the following:

TABLE I-4. Should practical projects be continued in school program?

Projects:	Percentage of favorable responses		
	Males 168	Females 160	Total 328
Should training in cattle raising be continued in the high school?	83.9	82.5	83.2
Should training in butchering be continued?	79.8	70.6	75.3
Should dairy, garden, chicken, pig projects be continued?	77.4	68.1	72.9
Should the plan of many schools keeping stallions be continued?	75.0	65.6	70.4
Should the crafts shop be continued?	63.1	70.0	66.5
Should instruction in irrigated farming be a part of the school program?	63.1	67.5	65.2
Should courses in weaving be continued?	58.9	67.5	63.1
Should the well drilling project be tried again?	61.3	56.3	58.9
Should the Junior Cattle Associations be continued in the high school?	46.4	41.2	43.9
Should the school continue to run a bank for the students?	39.3	42.5	40.9
Should training in rammed earth building be continued?	32.7	44.4	38.4
Should the mule project be continued?	28.6	23.1	25.9

Often there were few negative replies. The small number of favorable responses indicating merely that the educational experience reached only a limited number of students.

Briefly summarized, the former students of the Oglala Community High School, looking back on its program in the light of past school experience, are sympathetic to the greater part of the curriculum emphasis on preparation for better living.

13. Has the Oglala High School program helped the people live better?

Yes. It has improved their ranch practices, improved the quality of their livestock, increased their qualifications to get and keep jobs, and improved their homemaking. The people themselves recognize these improvements and express the belief that the program developed during the last 10 years should be continued. With rare exceptions the men are of the opinion that the Oglala Community High School experiences prepare girls to be better wives and mothers. With equally rare exception the women are of the opinion that the Oglala Community High School experiences prepare the boys to be better husbands and fathers.

14. Are the Pine Ridge Sioux people in favor of including practical projects in the elementary day school program?

Yes. Activities that were most widely known, such as school gardens, libraries and livestock raising received the most favorable comment. The activities which were less well known, such as raising goats, were favorably considered by 207, (37 percent) of the respondents, probably a great majority of those who had had any contact with that activity.

TABLE I-5. Reaction to practical projects in elementary schools.

Projects	Favorable responses	
	No.	%
School or community gardens	478	86.7
School lunches	471	85.5
Community Libraries	448	81.3
Community canning kitchens	431	78.2
Milk cows	427	77.4
Chickens	411	74.6
Instruction in weaving for children and adults	405	73.5
Showers and laundry rooms for children and adults	404	73.3
Home repair assistance	400	72.6
Horses (keep stallion)	352	63.8
Introduction of adapted wild fruit trees	278	50.4
Community festivals	236	42.8
Goats	207	37.5

In general the former students recognize the practical value of these activities and would like to have this type of training continued and expanded.

15. Did the introduction of livestock and other projects into the day schools help the people to live better?

Yes. School and community gardens, community canning kitchens, thoroughbred bulls and stallions for community use, and other day school projects gave needed training to the many children who did not go on to high school. Furthermore these projects were valuable as adult education activities, for the parents and other adults of each day school community, since the wide distribution of the elementary schools over the reservation makes them easily available to most of the rural people.

16. Has the home economics teaching had a desirable effect on homemaking practices?

Yes. Over half the homemakers report classes in clothing and food preparation as the source of their present information about homemaking practices.

17. Do ranchers with more education use better methods than those with less?

Yes. Of 51 ranchers, those who had gone beyond the eighth grade in Indian Service schools, (including high school graduates), with few exceptions reported more use of desirable beef cattle production methods than those who had less than eighth grade education. A similar trend existed in construction and maintenance of ranch buildings and in the acquisition and maintenance of desirable equipment.

18. What kinds of jobs do wageworkers hold?

Over 50 different kinds of jobs were listed. Those most frequently reported by men were: ranch laborer, rancher, laborer, carpenter, auto mechanic, truck driver. The women were most often: domestics, clerical workers (Indian Service), laundry workers, maids (hotels and auto camps) and hospital attendants (Indian Service). There is a scattering of teachers, sales people and employees in various service trades.

About 1 in 4 have been in their present jobs over 3 years; slightly less than 1 in 3 have been in their present jobs less than 1 year. High school graduates appear to remain in their jobs longer and to have better paying jobs. Mixed bloods apparently remain in jobs longer and have better paying jobs than do full bloods.

19. Are Pine Ridge students law abiding?

Yes. Over a ten year period, only 300 of the 1,822 people studied showed records of convictions for crime and misdemeanors. About 92 percent of the convictions were for mere misdemeanors, e.g., traffic violations, disturbing the peace, vagrancy and drunkeness. Of this 300, about half had records of only one conviction.

20. Who are the leaders?

There is evidence that the community tends to recognize as leaders, the people who: have the most education (high school graduates are mentioned more frequently, than non-graduates);

enjoy a better standard of living; have some admixture of white blood.

22. Has the Pine Ridge educational program achieved the purposes for which it was planned?

Yes. The demonstrations, projects and other teaching activities have increased the ability of the people to live better by means of improved herds, better ranch practices, increased subsistence and craft incomes, and general improvement of reservation resources. At the same time the schools have increased the employability of those who seek off-reservation work by improving their ability to speak English, assisting in their adaptation to non-Indian ways of life, and by effective vocational instruction. Those interested in higher education have had adequate opportunity to prepare to enter college or other institutions of higher learning. The percent of Pine Ridge high school graduates entering institutions of higher learning has been increasing steadily since the end of the war.

Chapter 1

What Happened on Pine Ridge?

PART I — A SUMMARY OF THE STUDY

During 1938-39 a study of students and graduates of the Oglala Community High School, Pine Ridge, South Dakota,[1] revealed that most (98%) of these students stayed on the reservation to make a living after leaving school. The high school program followed by these students had been largely academic, and was found to have contributed little to their employability. As a result, the program of grade and high schools was remodelled in the years immediately following the survey, to make it responsive to reservation economic and social needs. Twelve years later, it appeared desirable to evaluate the success of this new school program, in more effectively meeting the needs of the students who were exposed to it.

In planning such a survey we have asked ourselves two basic questions:

1. Are the former students of the Pine Ridge schools making a better living through the use of reservation resources or through wage employment, as a result of their school training, than would otherwise have occurred?
2. What do these former students think about the effectiveness of the school program, and how would they change it?

This chapter is a summary of the answers to these two basic questions. The answers are based on information given by young Pine Ridge Sioux men and women who have been educated in Indian Service, public or mission schools of Pine Ridge. The survey is concerned primarily with the usefulness of those parts of the school program which were planned specifically to help Indians make a better living from the resources of their home reservation, or in employment for wages.

The people who replied were all adults who had been out of school from 3 to 10 years. Their answers are based on their experience as pupils in the schools and their further experience in using their education in making a living. In addition to reporting

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[1] The Pine Ridge Vocational Survey, Indian Education Nos. 31 & 32, November 1 and 15, 1939; Haskell Institute, Lawrence, Kansas.

PART II — WHAT IS HAPPENING NOW?

The summary of former students' replies made in Part I does not show the extent to which many activities introduced or encouraged by the Indian Service schools are still in use. "Aberdeen Area Education News[1]" published monthly by the Aberdeen Area Office contains news items from Indian Service schools throughout North and South Dakota. These news items show that many of the activities reported for Pine Ridge have been adopted throughout the area and are still in extensive use. Similar news items for the Pine Ridge area were reported by the reservation principal in December 1951 and are summarized here. The school and community news shows that most of the activities started by the schools continue to be an important part of the life of the Pine Ridge people. Following are excerpts from the principal's report:[2]

OGLALA COMMUNITY HIGH SCHOOL

"The elementary farm at Oglala Community High School has been continued. Each grade, primary to six, inclusive, has an animal project. Students in grades 7 to 9, inclusive, have an opportunity to participate in a junior livestock activity, particularly ranching. The senior high school vocational program is much the same as in the period covered by the survey. The Morgan horse program has done well and is making a fine contribution to the livestock industry on the reservation. Three stallions have recently been sold to local stockmen, and one was earned by a student. The student and adult interest in this program is very satisfactory.

Testing Small Grains

"During the past season the Oglala Community High School has maintained an agriculture experimental program to test the newer information regarding farming practices. Special varieties of seeds were tested and a study made of their adaptability to this area. Small grains tested: Cheyenne wheat, Nebred wheat, Clinton oats, Beaver oats, Cherokee oats, Norghum sorghum planted in rows and cultivated.

Aberdeen Area Education News, Vol. 1, No. 11, November 1951, Aberdeen Area Office, Bureau of Indian Affairs, South Dakota.

Pyles, Albert T., Reservation Principal, Pine Ridge, Letter of December 3, 1951 and attachments.

Arts and Crafts

"This department annually sponsors a homemaking and arts and crafts exhibit at the close of each school year. The program is well received by the community. In addition to the students, parents, and local people, visitors come from nearby towns to attend this event. The public gets a better understanding of what our classes have done. In addition to regular classes there are 3 women in the veteran program who take arts and crafts for the entire school term. They have warped their looms and are weaving several kinds of rugs using khaki wool blanket strips and burlap sacks, dyed many colors.

Home Economics

"Twenty-two ninth grade girls finished a nine weeks ranch course the first quarter of this school term. Activities included in addition to regular home economics training: Cleaning and taking care of the four-room practice cottage and lawn. Gathering and preserving the following vegetables: corn, green beans, beets, summer squash, tomatoes, spinach and pumpkins. Pickles were made from beets and cucumbers. Choke-cherries, wild plums, and buffalo berries, (native foods) were gathered and made into jelly and jam.

Cattle Sale

"The Oglala Community High School annually holds a sale of coming two-year old registered Hereford bulls. The sale is limited to Indian stockmen on the reservation. The purpose of this phase of the educational program is to provide desirable sires to upgrade the local herds. The high school students participate in this program and are offered opportunities in training, feeding, and general care of these registered animals previous to the sale to the Indian stockmen. The limited number of animals (13 in 1950 and 21 in 1951) did not meet the demands of stockmen on the reservation. However it has, over the period of years, been of considerable assistance to the cattle program on the reservation.

Veterans Training

"When the Oglala Community High School program was planned and developed during the late 1930's, the need for a veterans' training program could not be anticipated. The school program, however, has proven a valuable nucleus for the veterans on-the-farm training program initiated for the Pine Ridge Indian veterans of World War II. Following is a partial report of veteran activities associated with the high school program:

"Cattle sales of class members (veterans) in 1951 totalled 261 head of Herefords. Breeding and young stock carried over include 513 cows, 179 yearling heifers, 192 heifer calves, and 24 bulls. Individual incomes are small and will continue to be very modest for the next four or five years. These twenty boys control a total of 30,179 acres of grass land. The sale of steer calves must cover all expenses, rent, interest, supplemental feeds, repairs on fences and machinery, as well as family living costs.

DAY SCHOOLS

"The following activities were reported for 10 day schools:

"There are eight families in the No. 4 garden club. The school received one-fourth of the produce from the garden and uses the vegetables in the school lunch program.

"In addition to the regular canning, parents helped dry 100 pounds of corn for use during the winter season.

"Three veterans cooperated in a garden project at No. 6 day school. One-fourth of the vegetables were given the school.

"At No. 10 day school the community garden moves down the creek from house to house. Each year, a parent or community member agrees to donate a plot of land for one-fourth of the produce. The other members and the teacher move in, tear up the sod, line up irrigation ditches and put up a fence—since all the homes are located along the creek the sub-irrigation has helped to yield a very successful garden for several years. There is always much bargaining as to whose place will be given the next turn at a community garden.

"At Red Shirt Table school nine families had individual gardens in a community plot. Fences were put up to keep the cattle out of the gardens. A community exhibit and harvest fair was held.

"In Slim Butte community ten families organized a community-school garden project. The land was donated and prepared by a neighboring rancher. Next year the plan is to irrigate and prepare the land better.

"In Wanblee plans are under way to fence all the garden plots in the community. The school canned over 1,000 quarts of vegetables and 75 gallons of cut sweet corn.

"The individual gardens in the Allen community were very successful. A vegetable exhibit was arranged in the front hall of the school by the adult education committee. The children labelled the vegetables and made placards telling in whose garden the various vegetables were grown.

"A contract with the parents provides that different parents each year will have the opportunity to put up hay for shares from school-owned hay land at No. 6. The parents who have participated in the hay project all own small cattle herds of their own. The school's share of the hay is used in the various animal projects at the school.

"The veteran on-the-farm training class plan to cut logs and poles and build a good corral and shelter for a Morgan stallion to be stationed at the Little Wound school (Kyle) during the next breeding season.

"Four loads of hay were brought to school No. 23 by the parents who agreed to furnish hay for the 4-H calf club. All during the recent blizzard the pupil members have been feeding the hay to their calves.

"Nine school boys at No. 5 day school have gentled their calves and taught them to lead, using halters made by the boys in their shop class.

"Hay has been made at No. 4 day school and put up for the pupils' goat and chicken projects.

"The rabbit project will be continued at No. 10 day school and at Red Shirt Table and Allen day schools. The Allen school purchased a high quality ram for breeding purposes. The student activity organization at Allen owns 16 ewes. This fall they sold the 10 surplus ewes to one of the pupils to start a flock at home."

Chapter 2

The Families

The well adjusted and self sufficient mixed blood family that is occasionally seen has tempted some observers to conclude that intermarriage between Indians and whites will solve many of the cultural problems of the Indian group. There has been much speculation that through intermarriage, through association in public schools, in business and by other means that cultural problems will "take care of themselves" and that Indians will automatically master the skills and acquire the attitudes that will assure their satisfactory adjustment to the dominant white culture. In so far as the group who are the subjects of this study are concerned; intermarriage with whites is not a promising method of promoting cultural change.

From agency records, school records, replies to interviews and questionnaires and from other sources, records of marital status were secured for 1,383 people. No attempt was made to determine instances of divorce and remarriage—previous marriage, widowhood and so forth as the percent of people affected was apparently too small to significantly affect general trends. The record of current marital status was accepted as the basis for classifying each individual.

Who Remains Single; Who marries?

There were 195 men and 177 women unmarried or about 1 person in 4 (26.9 percent). Unmarried quarter bloods were found least often, (14.2 percent for men; 20 percent for women). By comparison the greatest number of unmarried persons were found among the full bloods, (35.9 percent for men; 31.7 percent for women). The percent of unmarried individuals for half and three quarter bloods fell between these extremes with a few more unmarried three quarter bloods than half bloods. There is a pronounced trend for full bloods and for mixed bloods with the greater quantum of Indian blood to remain single. There is little difference between men and women as to the number that do not marry (27.5 percent for men; 26.2 percent for women).

Quarter bloods report more marriages than any of the other groups with 85.8 percent of the men and 80 percent of the women married. The smallest number of marriages are reported by the full bloods (64.1 percent for men and 68.3 percent for women) with half bloods and three quarter bloods in intermediate positions.

Of the entire group only 12 men and 11 women report marriage to white spouses; 9 men and 4 women report marriage to non-Indian spouses other than white. It is thus evident that the "Indian problem" is not going to be solved through the disappearance of Indians by intermarriage with non-Indians.

The Oglala Community High School apparently serves to only a limited extent as a meeting place for prospective marriage partners. This is no doubt due in part to the fact that many drop out during the first and second year of high school before they reach a marriageable age. There are presumably a few romances which result in marriage among the drop outs as well as among those who remain longer but do not graduate. Of 238 couples interviewsd there were only 8 couples (2.8 percent) in which both spouses were graduates of Oglala Community High School. There were 37 couples (13 percent) in which 1 spouse was a graduate of Oglala Community High School.

Does Like Marry Like?

In general the members of the group tend to marry spouses of the same or nearly equal blood quantum. Of 42 quarter blood men, 17 (40.5 percent) married quarter blood women; 12 (28.5 percent) married half blood wives. Only 3 married three quarter blood women while 7 (16.5 percent) married full blood women. The three quarter blood girls seem to be the "forgotten women." The men who are three quarters or more of Indian blood, choose full blood wives more often than they choose three quarter blood wives. The half blood men married half blood women most frequently (37 percent), followed in order by quarter bloods, full bloods and three quarter bloods. Full blood men show the most pronounced tendency to marry women of the same blood quantum; 150 (70.4 percent) of full blood men choosing full blood women. Conversely they marry women with some degree of non-Indian blood less frequently than do any of the mixed blood men.

Quarter blood and half blood men are about equal in the frequency with which they marry white women (7 percent each). Only 4.2 percent of three quarter blood men marry white women; less than 1 percent of full blood men marry white women. White men choose quarter blood (53.3 percent) or half blood (46.7 percent) women. There are only scattering instances of marriages between Indians and spouses of non-Indian blood other than white.

Table II-1 shows trends in choice of spouse.

TABLE II-1
Choice of Spouse According to Blood Quantum

		Number of Female Spouses Classified by blood quantum					
Number of Male Spouses		¼	½	¾	Full	White	Other
¼ blood (42)	No.	17	12	3	7	3	
	%	40.5	28.5	7.2	16.5	7.2	
½ blood (54)	No.	15	20	6	8	4	1
	%	27.7	37.0	11.1	14.8	7.4	1.8
¾ blood (72)	No.	6	18	19	23	3	3
	%	8.3	24.9	26.3	31.9	4.2	4.2
Full blood (213)	No.	8	22	30	150	1	2
	%	3.7	10.3	14.0	70.4	.5	.9
White (15)	No.	8	7				
	%	53.3	46.7				
Other (3)	No.		1	1	1		
	%		33.3	33.3	33.3		

Grouping marriages according to the blood quantum of both spouses shows that people with half or more of Indian blood are responsible for over half the marriages. About 51% of marriages are between full bloods and full bloods or full bloods and three-fourth bloods. An additional 7% are between full bloods and half bloods.

TABLE II-2
Marriages According to Blood Quantum of Spouses

Blood Quantum of Spouses		Number of Marriages	Percent of Marriages
FB	FB	150	37.6
FB	¾	53	13.3
FB	½	30	7.2
½	¼	27	6.8
¾	½	24	5.0
½	½	20	5.0
¾	¾	19	4.8
¼	¼	17	4.3
FB	¼	15	3.8
½	W	11	2.8
¼	W	11	2.8
¾	½	9	2.3
¾	Other	4	1.0
FB	Other	3	0.8
¾	White	3	0.8
½	Other	2	0.5
FB	White	1	0.2
		399	100.00

The greater number of these marriages represents the potential source of a population increase in which Indian blood predominates. The following section indicates that there is a trend in this direction.

Which Families Have the Most Children

A total of 410 children were reported by 225 families. These births, were distributed according to blood quantum of parents as follows:

TABLE II-3

Distribution of Children According to the Blood Quantum of the Parents

Blood Quantum Father	Blood Quantum Mother	Number of Children	Percent of Children
FB	FB	161	39.3
¾	FB	59	14.4
FB	¾	31	7.6
¾	¾	37	9.0
½	½	43	10.5
FB	½	19	4.6
¼	¼	13	3.2
½	FB	12	2.9
¼	¼	10	2.4
½	¼	9	2.2
¼	FB	5	1.2
¼	White	5	1.2
½	White	3	0.7
¾	Other	3	0.7
		410	99.9

It becomes evident from Table II-3 that couples with the greater amount of Indian blood have more children. Approximately 40 in every 100 children born are full blood; 22 are more than ¾ blood but less than full blood. Over 70 in every 100 are ¾ blood or more with a preponderance of full bloods.

This tendency for the full blood strain to persist in the population is revealed by an examination of U. S. Census data for 1930 and 1950.

TABLE II-4

Blood Quantum of Pine Ridge Sioux Population According to U. S. Census

				Percent of Total	
	Mixed Blood	Full Blood	Total	Mixed Blood	Full Blood
1930[1]	2796	3818	6614	42	58
1950[2]	2334	3050	5384	43	57

In these tabulations individuals of ½ Indian blood but not full blood, were reported as ½; those ¼or more but not ½ were reported as ¼. Therefore the actual quantum of Indian blood is probably higher than the figures indicate.

The intermingling of races during the many generations that Indians and whites have lived in America have produced cultural changes. When white women were scarce, white men married Indian women, and when there was an economic advantage to such a tie, the races inter-married. However, the evidence here indicates such intermarriage has nearly stopped. Mixed bloods now tend to marry mixed bloods, bringing together presumably comparable cultural patterns. Furthermore full bloods more often marry full bloods, tending to continue the Indian cultural patterns within the marriage partnership. Full bloods tend to have more children than do the mixed bloods, and so bring the family impact of the full blood culture patterns to bear on the greater number of future citizens. It seems obvious in view of these conditions that desirable steps toward assimilation can not be left to chance. Schools especially designed to facilitate the process of cultural change such as those herein described will continue to be valuable as the core institution in promoting the fusion of Indian and white cultures.

Figures adapted from The Indian Population of United States and Alaska, 1933. Figures were published for Benet, Washabaugh, Washington and Shannon Counties, which are the counties comprising Pine Ridge Reservation.

[2] From special tabulations of U. S. Indian population in 1950 in Bureau of Indian Affairs, Branch of Health.

Chapter 3

The Schools

During the 1937-1947 decade the number of Indian Service rural elementary schools on Pine Ridge Reservation decreased from 21 to 15. The schools closed were Bear Runs in Lodge, Cuny Table, Lone Elk, Number 13 (Porcupine)*, Thunder Club and Wakpamini Lake. Consolidated day schools with bus service, such as Kyle and Wounded Knee have replaced the smaller schools and at the same time provided the improved facilities which consolidation permits. These modern schools, including those at Porcupine, Wanblee and others, are in most respects model rural school and community centers. Shops, libraries, cafeterias, craft centers and auditoriums serve both the school children and the adults of the community.

The number of public rural elementary day schools on the outskirts of the reservation decreased from 47 in 1937 to 40 in 1947. The remaining public schools are for the most part one room frame buildings with minimum facilities. They provide primarily an academic program. In 1939 a mission elementary day school was opened at Red Shirt Table community (Seventh Day Adventist) and was still in operation in 1947.

Two elementary boarding schools have been in operation during the entire 10 year period; one at Holy Rosary Mission (Catholic), one operated by the Indian Service in conjunction with Oglala Community High School at Pine Ridge Agency.

The Indian Service elementary schools are in session a minimum of 180 days per year. They are open to all students of one-fourth degree or more of Indian blood. In spite of the wide distribution of these schools over the Reservation, attendance is poor at certain seasons due to poor roads. Many pupils also lose several weeks of school each fall because they go with their parents who work in the corn, beet and potato harvests in adjoining states. To overcome this as far as possible, parents are urged to board their children temporarily with relatives or neighbors who remain in the vicinity of the schools. In a few cases temporary dormitory and boarding facilities are provided for the children of absentee parents, to maintain maximum attendance. Continuous effort is made through parent-teacher associations, community and tribal councils and other organizations to improve attendance.

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*Number 16 (Pahin Sinte, Post Office Porcupine) still operating.

From 1937 to 1947 high school facilities on Pine Ridge Reservation have consisted of:

Oglala Community High School, a boarding and day school operated by the Indian Service.

Holy Rosary Mission High School, a boarding and day school operated by the Holy Rosary Mission.

Public High Schools, operated as day schools and varying in number from a maximum of 4 in 1938 to 1 in 1946 and 1947.

The Oglala Community High School at Pine Ridge is geographically an integral part of the Reservation headquarters. The campus adjoins the agency grounds. The school farm and corrals are nearby. The school, agency and hospital use many utilities in common. The high school facilities in addition to excellent classrooms for academic work, include auditorium, gymnasium, library, home economics laboratories and practice cottages. A weaving room and pottery shop are provided in addition to school shops. Student activities form an important part of the agency life.

The students enjoy a great deal of freedom. In addition to their own recreation programs they have an opportunity to observe and take part in many aspects of agency and community life. The school is accredited by the South Dakota State Department of Public Instruction.

This school was started as a joint public and Indian Service school. Indian Service admission policy ordinarily permits enrollment only of students who are one-fourth or more degree of Indian blood. However at Oglala Community High School white students would be admitted free if they so requested. Relatively few have taken advantage of the opportunity. As in the elementary schools, the minimum school term in the high school is 180 days. All but a very few students spend the summer months with their families; many make frequent week-end visits to their homes. Attendance is high since pupils live on the campus with the exception of a few whose homes are in the near-by village of Pine Ridge.

Educational and medical services are furnished at Oglala High School at no cost to the pupils. There is no established charge for board and room. However, each student is expected to perform a moderate amount of institutional detail work which in part offsets the cost of room and board.

The Holy Rosary Mission, a Catholic boarding elementary and high school is located about six miles from the Pine Ridge Agency. This is an accredited, four year high school. It offers an academic program including 4 years of English, Algebra, Geometry, History, Latin, Ethics and Civics. A practical course in domestic science is offered as well as courses in typing, shorthand and business practice. In addition students are given opportunities for experience under skilled direction in gardening, cooking, baking and other vocational activities related to institutional operation.

The enrollment at Holy Rosary Mission is almost exclusively Indian. Enrollees are expected to pay a modest tuition charge. Here, as at Oglala Community High School, students are expected to perform a certain amount of institutional detail work.

What Schools Did They Attend?

The replies of 625 individuals to questions concerning the different types of schools they had attended, were analyzed with the results reported in Table III-1.

Table III-1.

Report of Enrollments According to Type of School

	Boys				Girls			
Degree of Blood	¼	½	¾	4/4	¼	½	¾	4/4
Type of School								
Elementary Schools								
Indian Service Only	11	17	45	126	9	16	31	123
Mission Only	3	8	7	10		9	11	7
Public Only	5	1	1	1	2	3	1	2
Indian and Mission	4	12	15	36	5	5	12	27
Indian and Public	6	3	8	7	1	5	6	6
Mission and Public	4	1			2	1		1
All Three		3	1	1		1	2	1
High Schools								
Indian Service Only	11	17	21	40	6	10	17	53
Mission Only	4	5	5	7	3	8	10	5
Public Only	5	1		1	2	5		1
Indian and Mission		2	3	4	1	3		2
Indian and Public	1		1	1		1		2
Mission and Public	1	1						
All Three	1						1	
None	10	19	47	128	7	13	35	104
College	1	3	2	2	2		1	1
Special Training (NYA, CCC, etc.)	5	6	6	27	1		2	6
Army Service Schools	6	6	12	29		1		

Although there is no refusal to transfer children from one type of school to another, it is obvious that there is no excessive amount of changing between schools. The Indian Service schools provided the only elementary experience for 378 pupils; well over half (about 60 percent) of the entire group interviewed. One hundred sixteen pupils attended both Indian Service and mission schools, which was the most common combination for those who attended more than one kind of school. At the high school level 175 students of those reporting attended only the Indian Service high school. Here as in the elementary school, attendance at mission and Indian Service high schools (fifteen students) was the most common combination for those attending more than one kind of school.

It is obvious from this table that the Indian Service elementary day school is the principal point of educational contact with the Indian population of the reservation. This is true not only in terms of the actual class room work provided for enrolled pupils, but also for the role played by the elementary schools in adult and community education, as community centers, craft centers, community libraries, social meeting places and for many other purposes. Furthermore the distribution of the day schools over the reservation makes them more available and useful to the people. For these reasons the elementary school should provide, as it does, an active enriched school program designed to meet a wide variety of fundamental community needs.

Several factors operate to make the Oglala Community High School the chief contributor to Indian educational needs at the high school level. First it provides an opportunity for either college preparatory or vocational training within the reservation boundaries. Here a student may further his education beyond the elementary school without the necessity of going a long distance from home. Furthermore it is tuition free; a student may spend the school year at no expense for educational service and with no cash outlay for room and board. In addition the school provides an enriched vocational program designed to meet local Indian needs and interests. That this program is recognized as meeting these needs and is favorably regarded, is evident from the opinions summarized in Chapter V.

How Far do They Advance in School?

There is substantial evidence that the Indian young people are dropping out of school too early, rather than taking full advantage of the educational opportunities provided. Many conditions contribute to this, e.g., low income of many families, reluctance of children to leave home even to attend the boarding high school on the reservation, and many other factors. Of 623 pupils starting to elementary school:

508 (81. percent) finished the 8th grade.
265 (42.5 percent) started high school.
74 (11.9 percent) graduated from high school.
12 (about 2%) started college
3 (about ½ of 1 percent) graduated from college.

These figures also indicate that 243 or over half of the pupils graduating from grade 8 do not enter high school. More than 3 out of 4 who enter high school fail to graduate, only about 1 in 25 of those who graduate from high school graduate from college.

The implications of these high percentages of drop-outs at various levels are clear. Continued and increased effort should be made through careful guidance, scholarships and so forth, to encourage young Indian people to complete high school and to enter and complete college. Only in this way can the number of professionally trained Indian people, particularly much needed teachers and nurses, be increased. Expanded and improved guidance programs, modified curricula and other means should be used to reduce the drop-out rate in high school. Since the elementary day schools reach the largest number of people; and are the only school experience for over half the population it is evident that the curriculum content and entire program should be geared as far as possible to provide practical "know how" for better living.

Are the Present Generation Getting More Education than their Parents?

Yes. The number who finish college is not significantly greater for enrollees than for their parents. However, 2.4 percent more enrollees than parents graduated from high school; about 25 percent more enrollees than parents started high school but did not finish.

Table III-2.
Comparison of Education of Enrollees and Their Parents

	Parents		Students Studied	
	No.	%	No.	%
Graduated from college	2	.2	3	.5
Started college but did not finish	4	.3	4	.6
Graduated from high school	103	8.3	67	10.7
Started high school but did not finish	56	4.5	191	30.6
Eighth grade only or less	838	67.2	358	57.5
Never attended	47	3.8		
No reply	196	15.7		
Total	1,246	100.0	623	99.9

Plate 3-1 Lone Man Day School

Most of the Pine Ridge day schools operate in old buildings which were built before modern sanitary facilities were thought of. During the Public Works program of 1936-38, many of these were reconditioned, wells drilled, sanitary facilities installed, kitchens and sometimes dining rooms added. This is one of the older buildings with limited modernization.

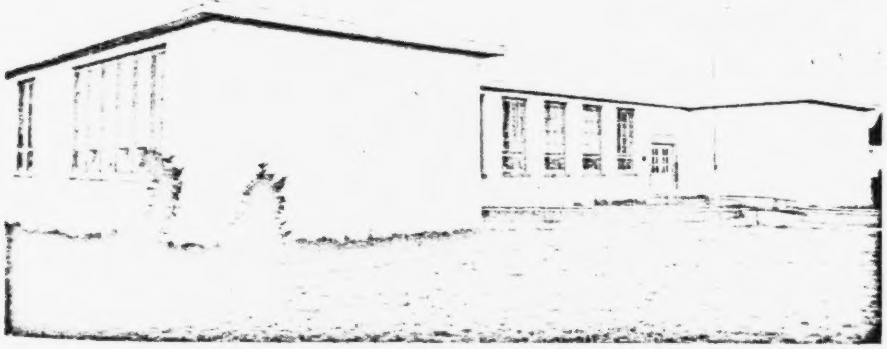

Plate 3-2 Wanblee Day School

This modern rammed earth structure, consisting of four classrooms, auditorium-dining room, kitchen, indoor flush-toilets and showers, with central heating, was built by the local Indians who donated several days a week of labor, and received a check from the Works Progress Administration for an additional three days a week of work. The building was built with a flat roof even in a heavy snow country. It was the belief that in the wind-swept plains area, the roof would blow clear of snow. The roof was a success, and so were the rammed earth walls.

The increase in graduates from high school, the increase in number starting high school, even though not completing it, probably represent the effect of increased facilities, improved programs, improved parental cooperation, and better general administration. These factors are also probably represented in decrease in percent of enrollees who go only through eighth grade or quit before completing grade eight.

Educational Plans for Children

If the educational ambitions of parents for their children could be realized, over half the oncoming generation at Pine Ridge would be college graduates. Regardless of the educational level of the parents themselves, over half the choices (percents range from 50 to 78.3) were for boys and girls to finish college All parents who had attended college, including those who did not graduate, hoped to have their offspring graduate from college.

The next highest group in favor of college graduation for their children were those who had graduated from high school (78.3 percent for boys and 71.7 percent for girls). There is some evidence of a trend for parents with the greater amount of education to want their children to have more education than do parents who have less education.

At the other extreme, only one of the people interviewed considered it desirable to have boys and girls quit school at any time. This parent had started high school but had not finished.

The rank order of choices is shown in the following tabulation:

Table III-3. Rank Order of Choices of Educational Plans for Children by Student Group Studied.

Educational Level Chosen	Percent Boys	Percent Girls
Graduate from College	56.8	59.2
Finish Oglala Community High School	14.1	11.3
Finish Business or Vocational School	9.7	9.5
Attend Mission School	9.1	9.0
Attend Haskell Institute	3.8	4.3
Finish Public School	2.9	3.5
Finish Eighth Grade	2.1	1.7
Attend Other Government Schools	1.2	1.2
Quit any time	.3	.3

It is of interest to note that graduation from the Oglala Community High School is the educational objective second only to graduation from college.

These expressions of educational goals for their children may

Plate 4-1 Reservation log cabins

Many of the older Pine Ridge cabins are one room structures built of locally available logs, chinked with mud. In many parts of the reservation, all of the larger trees have been cut down for this purpose. Much of the smaller timber has been cut for firewood.

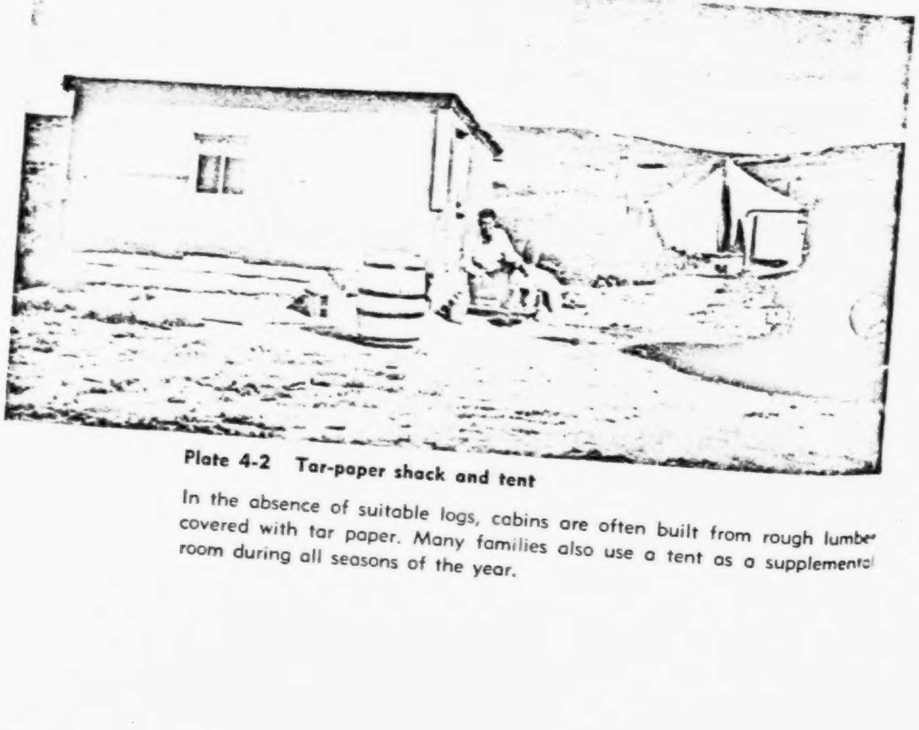

Plate 4-2 Tar-paper shack and tent

In the absence of suitable logs, cabins are often built from rough lumber covered with tar paper. Many families also use a tent as a supplemental room during all seasons of the year.

provide some insight into attitude of the former students interviewed. The preponderance of people who want their children to graduate from college are probably victims of the common "white collar complex." The worker in a job requiring college training often has a white collar job, and he enjoys a certain amount of prestige. The prestige may be disproportionately high in a population where there are few college graduates.

This comparison may be exaggerated in the Pine Ridge situation. The teachers in each community day school are in some cases perhaps the only college graduates in the local community. In this situation an association may be made between college graduation and the teacher's desirable economic status, the quality of his housing and his status as a leader. At agency headquarters this may be even more marked. Here the top man, the superintendent, is usually a college graduate; the teachers, extension workers, nurses, and doctors are all college trained white collar workers. There is an easily observable relationship between "better" jobs and amount of education all through the heirarchy of agency jobs. The mechanic in the agency garage may make more money than an office clerk and perform equally important service, but both jobs are apt to be held by people who have had at least vocational training, and the clerk's job is presumed to have the additional alleged advantage of being "white collar."

Regardless of what the causes may be, this desire for additional education is important and desirable. The present Oglala Community High School is filled to capacity. Provision should be made for increasingly adequate educational facilities designed to contribute to u better standard of living.

Chapter 4

How Well Do They Live?

The evaluation of an educational program in terms of its contribution to better living necessarily raises the question "How well do they live?" The short form of the Farm Family Socio-Economic Staus Scale[1] by William H. Sewell was chosen to measure the level of living of former Indian Service school enrollees and graduates who are the subject of this study. The scale was administered on an interview basis to 621 individuals living on the Pine Ridge Reservation and to 159 individuals living in nearby communities. The scale, in questionnaire form, was answered by 37 people living too far from the reservation to be reached for an interview.

One of the advantages which Sewell claims for this scale is that the items for the most part refer to conditions in the home which can be reported by a member of the household, thus making it possible to use the scale without actually making firsthand observations in the homes. To test the reliability of scores based on such reports, observations were made in a sample of 42 homes which had already been rated according to the report of some adult member of the household. The results of the observation and reporting method are almost identical, indicating that the reports by the Indian people were highly reliable.[2]

Does the Indian Group Studied Live as Well as Farmers in Other States?

One reason for choosing the Sewell scale was that level of living norms had been established for fairly large samples of farmers in Oklahoma, Louisiana and Kansas. These norms afforded a basis for comparing the level of living of Pine Ridge Indians, both on and off the Reservation, with carefully chosen samples of farm population in the three states.

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[1] Sewell, William H., A Short Form of the Farm Family Socio-Economic Status Scale; Rural Sociology, Vol. 8, No. 2, June 1943.

[2] The average of observed scores was 56.95; of reported scores 59.11. The correlation between observed and reported scores is .894, SE of .0314 and a PE of .0212. This correlation is significant at the .01 level indicating that for the purpose of this study the scores based on reports were just as reliable as those based on observation.

The level of living of the Oklahma, Louisiana and Kansas farmers as reported by Sewell are:

TABLE IV-1

Mean Scores on the Short Scale for Various Tenure Groups in the Three Samples

	Oklahoma		Louisiana		Kansas	
Tenure Score	Mean	S.E.	Mean	S.E.	Mean	S.E.
Owner	61.4	0.5	61.5	0.5	71.8	0.7
Tenant	54.9	0.5	53.7	0.7	65.8	0.9
Cropper			50.9	0.8		
Laborer	50.0	1.0	47.1	1.1	60.4	1.7

The Pine Ridge scores were as follows:

TABLE IV-2

Mean Scores for Pine Ridge Groups

Groups	Mean	S.E.m
Graduate Oglala Community High School	69.4	1.6
Mixed blood females	65.6	.9
Mixed blood males	63.9	.6
Total off-Reservation	63.8	1.0
Total on-Reservation	57.5	.12
Full blood males	55.3	.28
Full blood females	55.1	.27

Comparison of the mean scores in Table IV-1 and IV-2 indicates that Oglala Community High School graduates, regardless of where they live or their degree of blood, enjoy a level of living (mean score 69.4) which nearly equals the best of the farm groups studied by Sewell, viz., the white farm owners in Kansas, (mean score 71.8). The Oglala Community High School graduates' mean score exceeds that of the white farm owners reported for Oklahoma and Louisiana and exceeds the mean scores of tenants, sharecroppers and farm laborers in all three states. Obviously, graduation from Oglala Community High School pays off in terms of better living.

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[3] Sewell, William H., A Short Form of Farm Family Socio-Economic Status Scale; Rural Sociology, Volume 8, No. 2, June 1943.

The data indicate that mixed bloods, regardless of where they live, have a mean level of living score slightly above that of farm owners in Oklahoma and Louisiana, but below that of owners in Kansas. The level of living scores of the mixed blood group roughly equals that of the Kansas tenant farmers and exceeds that of all classes of farmers reported in Oklahoma and Louisiana.

The full bloods do not fare quite so well. Their level of living scores roughly approximate those of tenant farmers in Louisiana and Oklahoma; do not equal those of any classes of farmers in Kansas. The scores of the full blood group definitely exceed those of the Louisiana share croppers and of the farm laborers in both Oklahoma and Louisiana.

Whether an Indian lives on or off the Pine Ridge Reservation apparently makes some difference in how well he lives. The off-Reservation group tend to live better than all groups of farmers in Oklahoma and Louisiana but not as well as tenant owners in Kansas and only slightly better than Kansas farm laborers. The group living on the Reservation have scores roughly equal to those of the Oklahoma, Louisiana tenant farmers but exceeding the scores of Lousiana farm laborers and share croppers. The level of living scores of the on-Reservation group do not equal the scores of any of the Kansas farmer group. In general, the mean level of living scores of the entire Indian group studied fall between the score of the farm owner and farm tenant group in Oklahoma and Louisiana and exceed those of share croppers and farm laborers in either of these states. The Indian mean level of living scores are below those of all classes of Kansas farmers.

Do Graduates of Oglala Community High School Live Better than non-Graduates?

Yes, the level of living scores were compiled for people living both on and off the Reservation and compared according to the amount of education.

TABLE IV-3

Mean Scores According to Amount of Education

Education	No. Cases	Mean	S.E.m
Oglala Community High School Graduate	73	69.41	1.58
Attended Oglala Community High School, non-graduate	156	59.50	.38
Eighth grade only or less	337	55.01	.21

It is plain from the difference in the median of these level of living scores that the Oglala Community High School graduate in general enjoys a better level of living than the non-graduate. This may in part be accounted for by the fact that many of those who attended but who dropped out before graduation, left school during the first two years before they had an opportunity to learn the skills and develop the interest which, it may be assumed, might later enable them to earn a better living. It also may be accounted for in part by the number of Oglala Community High School graduates attending school above the high school level which in general increases their ability to make a living.

There is a small difference between the mean scores of the group who attended Oglala Community High School but did not graduate and the group who attended only through eighth grade or less. This also probably results in part from the fact that students who drop out of high school tend to drop out during the first or second year. Those who do not even complete the eighth grade probably contribute heavily to these relatively low scores. The conclusion is plain that remaining in and graduating from high school improves one's chances of enjoying a better level of living.

Do Graduates of Public and Mission High Schools Live Better than Graduates of Oglala Community High School?

Probably not The number of graduates from public and mission schools from whom level of living scores were obtained was too small to make a conclusive answer possible. However, no statistically significant differences were found between mean level of living scores of Oglala Community High School graduates and graduates of mission and public schools

The mean scores are:

TABLE IV-4

Mean Scores of Graduates of Different Schools

School	No. Cases	Mean	S.E.m
Public High School	11	74.36	5.08
Mission High School	23	72.35	4.84
Oglala Community High School	73	69.41	1.58
Mission and Public (Combined)	34	73.00	2.71

Although the mean scores of the public and mission groups exceed the scores of the Oglala Community High School group the differences are not great enough to be statistically significant. To overcome insofar as possible the effect of the very small number (11) of public school graduates, the public and mission school scores were combined and a mean computed. No statistically significant difference appeared between the mean of these combined scores and that of the Oglala Community High School group.

In general it may be concluded that graduates of Oglala Community High School have a level of living comparable to that of graduates of public and mission high schools

Does Level of Living Vary According to Location?

Yes, in general people who live off the reservation have slightly better level of living scores than those who live on the Reservation. The mean scores by various groups are shown in Table IV-5:

TABLE IV-5

Group	On Reservation			Off Reservation					
	No. Cases	Mean	S.E.m	No. Cases	Mean	S.E.m	DIFF.m		Sig.
Married males	220	58.95	.59	57	64.02	1.84	5.07	y	.01
Married females	215	58.69	.60	58	64.26	1.37	5.57	y	.05
Unmarried males	117	54.09	.67	23	56.87	1.45	2.78	n	
Unmarried females	82	54.27	.74	29	57.72	1.05	3.45	y	
Wagework									
Couples	163	59.23	.69	58	64.6	1.76	5.37	y	
Males	233	57.68	.57	81	62.28	4.60	1.50	y	
Females	54	59.02	1.32	86	61.81	1.41	2.79	n	

A comparison of the mean level of living scores for housewives living on and off the reservation showed a significant difference in favor of off-reservation living.

Difference in Mean Scores On and Off Reservation

The advantage in off-reservation level of living does not appear for unmarried males nor for women wage workers. No significant differences appear between level of living of wage work couples and couples living on the reservation. They live equally well insofar as can be determined by the scale:

TABLE IV-6
Mean Scores for Ranch and Wage Work Couples

	No. Couples	Mean	S.E.m
Ranch couples	35	59.86	1.03
Wage work couples	63	59.36	.69

No comparison could be made of ranch couples living on and off the reservation due to the fact that most off-reservation couples were wage workers.

Does Level of Living Vary According to Location on the Pine Ridge Reservation?

Many observers of Indians on Pine Ridge Reservation have expressed opinions concerning the possible relationship between level of living and location on the reservation. Some expressed the conviction that the ranchers who live near the schools have a better standard of living. The implication is that they adopt more of the desirable ranch practices demonstrated by the schools than ranchers who live many miles from the schools and consequently have less frequent opportunities to see the demonstrations. Other observers claim that ranchers "spend less time sitting on the Agency steps." There are, of course, obvious differences in the level of living where Indian Agency employees live in Government owned quarters at the Agency or at schools as compared with the generally less adequate log ranch houses. To secure factual data the Sewell level of living scores for both wage workers and ranch families living on the Reservation were analyzed according to distance from the day schools and according to distance from Oglala Community High School and Agency headquarters. Analysis was based on the distance which the families reported that they lived from these various facilities since the distance actually traveled as dictated by roads and trails, is more significant than the air line distance as plotted on a map.

The Oglala Community High School campus borders on the Pine Ridge Agency headquarters area, the school office is approximately one half mile from the Agency office. Parents of Oglala Community High school students customarily combine visits to their children with business at Agency headquarters. Locations on the Reservation with reference to the Oglala Community High School and Agency headquarters apparently has little relationship to level of living scores, with the exception of those families who live in immediate vicinity of the school. The concentration (43.7 percent) of families in upper quartile of living scores, who live within 10 miles of school is accounted for largely by Indian employees of the Agency who live in Government quarters. Table IV-7 shows a trend for families with the better level of living scores to live nearer the Indian Service Day schools. For example combining percents for distances under 2 miles, shows that 48.5 percent of the families in upper quartile according to level of living, live less than 2 miles from a school. This exceeds by about 15 percent the number in each of the 3 lower quartiles who live within 2 miles of the school.

Plate 4-3 Reservation frame house

Families with a higher income, or who experience a financial wind-fall often build small cottages with modern building materials. The surfacing in this case is an asphalt base with a brick chip surface, divided to represent bricks. Note the appearance of an outdoor privy, not often found around the more primitive homes.

Plate 4-4 Home for Government employees

The government builds a simple, modern cottage with in-door plumbing for its employees, many of whom are educated local Indians. The rent is reasonable, based on similar charges in near-by towns.

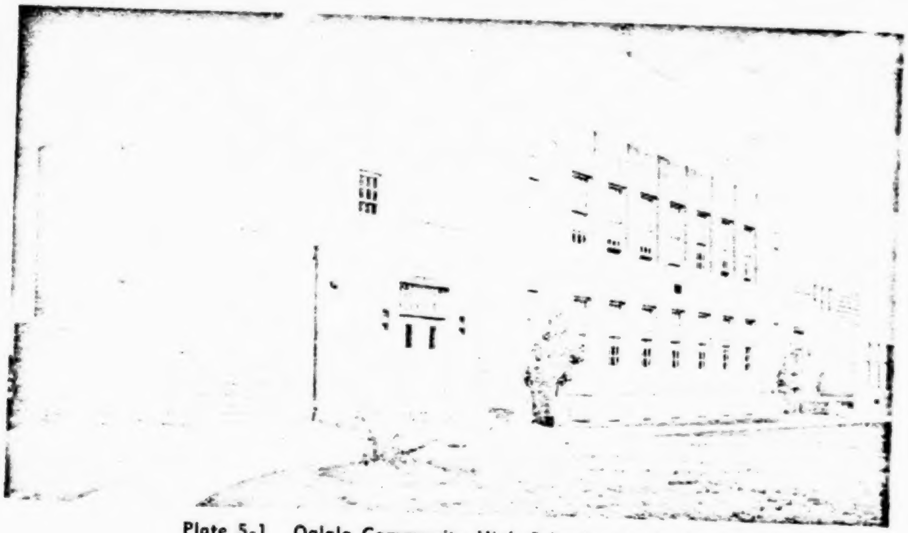

Plate 5-1 Oglala Community High School—Academic building and Auditorium

This is a handsome and thoroughly modern senior high school building with excellent library, a beautiful auditorium which serves both the students and the community for plays, movies, lectures and other community gatherings, and nine light and airy classrooms. The school owns a 1700 acre ranch, which is used for livestock and farming instruction; the school maintains farm and industrial shops, pottery and weaving rooms, and offers an accredited high school course.

Plate 5-2 High school cattle program

The cattle program is open to boys and girls, and is thoroughly practical, involving all aspects of the business. These students are branding calves during one of the regular round-ups.

TABLE IV-7

Distribution of Scores by Quartiles According to Distance from Day Schools

	Level of Living Quartiles and number of families in each							
	First (103)		Second (101)		Third (111)		Fourth (106)	
Distance (miles)	No.	%	No.	%	No.	%	No.	%
Less than 1	31	30.1	18	17.8	14	12.6	25	23.6
1-1.9	19	18.4	15	14.8	20	18.0	9	8.5
2-2.9	8	7.8	3	2.9	7	6.3	20	18.9
3-3.9	3	2.9	19	18.8	12	10.8	14	13.2
4-4.9	8	7.8	7	6.9	5	4.5	11	10.4
5-5.9	7	6.8	12	11.9	12	10.8	6	5.7
6-6.9	5	4.8	8	7.9	9	8.1	4	3.8
7-7.9	5	4.8	10	9.9	6	5.4	4	3.8
8-8.9			2	1.9	6	5.4	2	1.9
9-9.9			2	1.9	8	7.2	2	1.9
10 and over	12	11.6	4	3.9	8	7.2	8	7.5
No reply	5	4.8	1	1.0	4	3.6	1	9

At distances of 10 miles or over from the day school 11.6 percent of ranchers are in highest level of living quartile, with a scattering in the 3 lower quartiles. In other words over 4 times as many of the families in the upper quartiles live within 2 miles of the school, as live over 10 miles from the school.

TABLE IV-8

Distribution of Scores According to Distance from Reservation Headquarters

	Level of Living Quartiles and number of families in each							
	First (103)		Second (101)		Third (111)		Fourth (106)	
Distance (miles)	No.	%	No.	%	No.	%	No.	%
Less than 10[a]	45	43.7	19	18.8	13	11.7	17	16.0
10-19	10	9.7	15	14.8	26	23.4	21	19.8
20-29	12	11.6	25	24.7	16	14.4	14	13.2
30-39	3	2.9	11	10.9	10	9.0	8	7.5
40-49	4	3.9	4	3.9	6	5.4	4	3.8
50-59	18	17.5	19	18.8	27	24.3	21	19.8
60-69	1	1.0	2	1.9	2	1.8	3	2.8
70-79	2	1.9					1	.9
80-89	1	1.0	1	1.0				
90-99			1	1.0				
100 and over	5	4.8			7	6.3	9	8.5
No reply	2	1.9	4	3.9	4	3.6	8	7.5

The level of living scores show no important concentration according to distance from Oglala Community High School and headquarters.

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[a] This is largely composed of school and agency employees occupying government quarters.

Does Level of Living Vary According to Blood Quantum?

Yes, there is substantial evidence that the level of living does vary between mixed bloods and full bloods with a distinct tendency for the mixed bloods to have a higher level of living. When the level of living scores are combined for those living on and off the reservation the mean scores are:

TABLE IV-9
Differences in Scores According to Blood Quantum

Sex	Mixed Blood No. Cases	Mean	S.E.m	Full Blood No. Cases	Mean	S.E.m	Difference
Male	187	63.94	.63	245	55.27	.28	8.67
Female	142	65.61	.88	243	55.12	.27	10.49

These significant differences in favor of the mixed blood group indicates a better level of living for mixed bloods than full bloods when the scores of the group are combined without reference to where they live. The mixed bloods who live off the reservation tend to have better level of living scores than those who live on the reservation. On the contrary there is no significant difference in scores between the full bloods who live on the Reservation and those who live off the reservation. See Table IV-10.

TABLE IV-10
Difference in Scores According to Blood Quantum and Residence

Group	On Reservation			Off Reservation			Difference			
	No. Cases	Mean	S.E.m	No. Cases	Mean	S.E.m	Difference	S.E. Difference	A. Sig.	
Mixed blood males	136	61.77	.69	41	68.10	3.11	-6.33	1.95	3.25	Yes
Mixed blood females	95	63.49	.96	38	68.13	3.71	-4.64	2.16	2.38	Yes
Full blood males	196	54.43	.21	37	55.32	2.95	-.89	1.78	-.50	No
Full blood females	194	54.61	.21	43	54.7[illegible]	2.54	-.18	1.66	-.11	No

This invites speculation as to whether the apparent difference in level of living between full bloods and mixed bloods may not be associated with the tendency of mixed bloods to leave the reservation and full bloods to stay at home.

Chapter 5

The Oglala Community High School

This section of the interview guide consisted of brief, topical statements describing specific phases of the school program, followed by "yes" and "no" questions concerning:

(a) the respondents' participation in these activities while in school;
(b) the value of the activities to him since leaving school;
and
(c) his opinion of the activities.

In addition, the respondents were invited to add any comment they cared to make. Specific requests for statements in addition to the "yes" and "no" replies followed a number of interview items.

The tabulated replies to the questionnaire, section by section, appear at the end of the chapter—pages 79 through 91.

It became apparent early in the interviewing that many people who had not attended Oglala Community High School wished to express an opinion concerning a number of the questions. Obviously, these questions were the ones for which an answer or opinion did not depend upon attendance at Oglala Community High School. All of the people interviewed had at some time been enrolled in the Pine Ridge day schools or in the Oglala Community High School; were residents of the reservation; had considerable information about the schools and had participated at some time in school activities carried on for the benefit of the adults in the community. In many cases, they had well defined opinions concerning the educational program. Therefore it was decided to invite all respondents to answer the opinion questions concerning schools, even though they may have attended only the elementary schools.

Table V-1 shows the number of people interviewed, classified by degree of blood and sex. See page 79.

Concerning the 635 people who gave interviews, the above table reveals that:

(1) mixed bloods tend to remain in school longer than full bloods;

(2) more mixed bloods than full bloods graduate from Oglala Community High School, even though more full bloods enroll;

(3) there are no substantial differences between boys and girls as to the time they remain in school. There may be a tendency for girls to remain longer in school—a few more girls than boys graduate;

(4) nearly half (48.3 percent) of those who enter the first grade never go beyond the elementary school;

(5) about one-fourth of the group (23 percent) who enter Oglala Community High School attend less than one year;

(6) about 1 in 10 (9.9 percent) attend for only one year;

(7) the drop-out ratio falls from the second year on, suggesting that if a student completes two years the chances are good he will continue through to graduation. However only 6.9 percent of the group who appear at some time on the school rolls finally graduate from Oglala Community High School.

These findings suggest that there may be some elements of boarding school life which are unacceptable or intolerable to Sioux young people. The generally favorable opinion concerning the school program itself indicates that the difficulty may lie in the lack of privacy in dormitory and large group living, which is in sharp contrast to Sioux family life. One thoughtful Indian observer has expressed the opinion that the boarding school adjustment is difficult because it does not permit the high degree of personal privacy which Sioux culture patterns consider desirable.

THE LIVESTOCK PROGRAM

Cattle

Participation in Cattle Program

To learn the cattle business was a major vocational course in the high school. The school had two beef herds, a "grade" herd and a pure bred herd. Boys and girls worked with the cattle and were

allowed to accumulate credit for extra work for which they could be paid in cattle when they graduated.

It is evident that the cattle program was largely "man's business," the girls taking part to a very limited extent. Participation in the cattle program during the first two years in school was quite limited with only 27 out of 132 enrolled boys reporting participation. This may have been due to the fact that younger boys were less interested, or that teachers may have considered these boys not sufficiently grown up to take part. On the other hand, the large number of "drop-outs" by the end of the second year indicates the need of introducing this program early in the school experience. See Table V-2.

In the three and four year student group the 18 boys taking part included over half (51.4 percent) of the boys in the group. Twenty percent of these boys earned cattle as compared with 1.5 percent of the two-year group. Most of the boys who earned cattle kept them at the school. Only one reported taking additional heifers on a repay basis but 4 reported making repayments. This inconsistency in reporting may have resulted from respondents reporting other types of repayments instead of repayments for stock earned at school. The two who reported purchase of school cattle probably did not represent all the purchasers. Of the 7 boys in the 3-4 year group who got cattle through some school-sponsored plan, 5 (14.3 percent of the whole group) reported these cattle helped them start their own herds. Inspection of Table V-2 reveals the limited extent to which girls participated. This fact should be taken into account in considering the extent of participation for the total group. Since cattle were largely the boys' interest, the spread and effectiveness of the program should be considered primarily with reference to the 168 boys rather than with reference to the total group. However, figures are presented for the entire group to afford a basis for comparison.

The table shows that of 167 boys who attended the Oglala Community High School:

45 took part in the cattle program
9 earned cattle
7 of these kept their cattle at school rather than at home
1 took additional heifers on a repay basis
6 made all repayments
7 students (or their families) bought school cattle
7 reported that cattle earned at school helped them start their herds.

Summarizing further from Table V-2 we find that participation for the entire group of 328 boys and girls was as follows:

54 took part in cattle program
11 earned cattle
8 kept their cattle at school
1 took additional heifers
7 made repayments
10 students or their families bought school cattle
9 said cattle earned at school helped start their herds.

It is plain that participation is less than desirable. The cattle program at Oglala Community High School is helpful to those who do participate; particularly to those who take advantage of the program to start heir own herds.

Herd Improvement

To help improve Indian-owned cattle, the school kept pure bred bulls. Indian cattlemen could have their grade or pure bred cows by these bulls. See Table V-3.

Here again there is evidence of rather meager use of pure bred school-owned bulls, even though the people have a high regard for this method of herd improvement. Distance of farms from the school is probably an important factor in preventing the use of school bulls. It is not practical to drive a cow more than a very few miles for bull service. Lack of properly equipped trucks rules out the possibility of hauling the animals except in rare instances. Some of the objections voiced were:

> "I ain't got time to drive my cows 3 miles to the school bull."
>
> "Why should I pay 50c for school registered bull when my cows get to neighbor's scrub bull for nothing?"
>
> "It's easier to let my own bull run with the herd."

The practical considerations represented in the above statements may determine practice. However, there is wide recognition of the desirability of herd improvement through the use of pure blood sires.

More of the 3-4 year group were in favor of using school bulls than the 1-2 year group. It is also evident women share with the men the opinion that use of registered bulls should be continued, and that this practice has improved Pine Ridge herds.

Table V-3 reveals that a total of 14, or (4.3 percent) have used school bulls. Two hundred twelve (65 percent) believe the practice should be continued; 231 (70.4 percent) think this practice has improved the beef herds. A total of 22, (about 7 percent) have secured registered bulls from the school for use with their own herds. This exceeds the number who have used school-owned bulls.

Conviction of the value of registered bulls has apparently prompted many to overcome the practical difficulties of using school bulls by securing registered bulls from the school for use with their own herds. Currently the demand for such bulls exceeds the supply.

Attendance at Auctions and Stock Shows

Girls went to auctions and stock shows less than boys. It may be since more boys were taking part in the cattle program at school, that provision to attend was made more often for them. The 89 (53 percent) boys who think students should go to auctions should be considered on the basis that the cattle business tends to be recognized as a "man's affair." However, it is interesting to note that 74 (46.3 percent) of the girls also think it important for students to attend auctions. The same trend of opinion is reflected in the relative percentage of boys and girls giving "yes" answers about students attending stock shows. See Table V-4.

Table V-4 is, for the most part self-explanatory. Note the sharp increase in percentage of attendance by both boys and girls who were 3-4 year students, as compared with those attending 2 years or less. There is a firm opinion that attendance at auctions and stock shows has made a worth while contribution to training for cattle ranching.

A sampling of things learned which were considered important includes:

> "I saw good cattle (stock shows), registered and pure bred cows. I learned that good cows come from good care; feed, shelter and water holes."
>
> "The price difference between thin and fat cattle."

Association Membership

In connection with the operation of the school beef herd one or more Junior Cattle Associations were organized. The boys and girls organized like the older men on the reservation, adopted a constitution, elected officers and helped run part of their cattle business. See Table V-5.

Too few people have been members of a Junior Cattle Association or of a Pine Ridge Cattle Association to permit definite conclusions concerning the value of a Junior Cattle Association. It should be noted however, that 18 belonged to a Cattle Association whereas only 10 reported taking part in a Junior Cattle Association. Of the 18, 7 reported that membership in the school association had helped them as members of a regular Cattle Association. Many people (144, or about 44 percent) favor continuation of Junior Cattle Associations. One comment concerning such membership was: "to cooperate with the rest of the members—how to fix and ride the fences. Putting up hay—poisoning prairie dogs."

Value of Cattle Program

A substantial number of respondents believe that training through a cattle program has helped them make a living. (See Table V-6.) Since the total number expressing this opinion exceeds the number of cattle ranchers, it is assumed that many working for wages as farm hands or in other employment, have found this training helpful in making a living. One-fourth of the men and half as many women report the training in care of cattle helpful in making a living. Of the whole group, 62 (18.9 percent) report the cattle program helpful. The 25 percent of men reporting the program helpful is the more significant figure since men are the ones primarily concerned with making a living from cattle. There is little doubt on the part of either boys or girls as to the desirability of continuing training in the care of cattle in the high school. A total of 273 (83.2 percent) are in favor of such training. This favorable opinion is about equally divided; 141 (83.9 percent) of the boys and 131 (82.5 percent) of the girls reporting favorably. This leaves only 21 (6.4 percent) with unfavorable opinions and 10.4 percent of "no" replies.

The independent statements show several kinds of training needed:

> "Did not learn how to care for sick calves—need short veterinary course."
>
> "I saw good cattle at the stock show; registered and pure bred cows, I learned that good cows come from good care; feed, shelter, water holes."
>
> "Students not interested in cattle raising should be enrolled in other work classes."
>
> "Learned values, learned about defects, quality of cattle and horses. General experience." (Cattle auctions).
>
> "Need more training in how to doctor sick animals."
>
> "I have never been a member or an officer of a cattle association, but this type of training makes leaders."

Horses

Participation in Horse Program

To help improve the Indian cattle ponies, the school maintained a Morgan horse herd with some fine stallions. Sometimes stu-

Plate 5-3 Yearlings from the OCHS cattle herd

The school maintains both a grade and a thoroughbred Hereford herd. Students may work with the herds seven days a week, and throughout the summer months. They receive cash credits for the non-school time, and at graduation may take their pay in yearling heifers, thoroughbred young bulls or Morgan cow ponies.

Plate 5-4. Morgan Gold: Palomino stallion

Palomino Morgan stallion, who headed the Oglala School horse herd, and sired many a fine cow pony on the reservation. His offspring were sought after by many Dakota white ranchers.

Plate 6-1 Number 4 Day School

School calves, and students caring for them at the water hole as par the activity program at one of the Pine Ridge elementary schools.

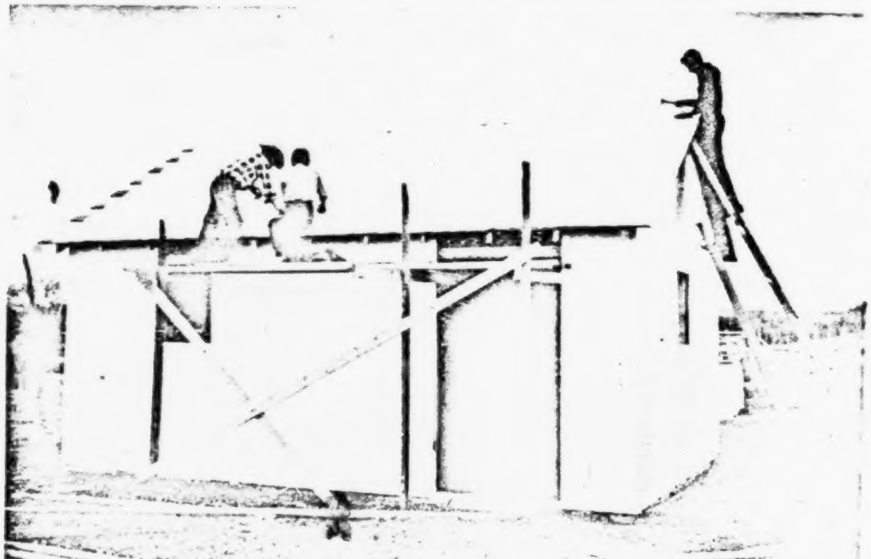

Plate 6-2 Lone Man Day School horse barn

Seventh and eighth grade boys help to construct a new metal barn fo day school's registered Morgan stallion.

dents were able to earn a colt or a horse, just as they were able to earn cattle.

Students participated in the horse program less than in the cattle program: 11 boys and 2 girls reported taking part. In all 3 earned horses; 3 took mares on a repay basis. Eleven people bought horses from the school. Five reported that horses earned at school helped to start herds. See Table V-7.

Herd Improvement

The smaller number of participants as compared with the cattle program, no doubt reflects the fact that the horse program in general received less emphasis. The cattle program represents the basic industry of the region; horses are simply a necessary "tool" for the cattle rancher rather than a basic source of income. Historically among the Sioux, ownership of horses was evidence of prestige. Many now believe the ownership of horses should be discouraged because they use forage which could more profitably be used by cattle. Others feel that horses can forage further from water holes, using grass not available to cattle.

The 51 (15.5 percent) people who took mares to school stallion is a sharp increase over the number who used school bulls, (4.3 percent). This provision of school stallions meets with widespread approval; 221 people (over 67 percent) approve the plan with 216 (about 66 percent) expressing the opinion that this practice has improved Indian-owned horses. Over 70 percent (231 people) think the plan should be continued. See Table V-8.

Use of Mules

Many Indians needed work horses for their farms. Indian ponies were not strong enough. Belgian and Percheron horses were too big and clumsy. The school bought a Jack and offered to breed Indian-owned mares to produce mules for farm work. Some mules were used at the school. See Table V-9.

As compared with the use of thoroughbred bulls and stallions, the Jack for breeding mares was in less demand. See Table V-9. Only 21 people claimed they knew of the plan, 22 worked with mules at school, 12 farmers reported getting mule colts. Sixty-nine people (21 percent) consider mule projects helpful, 85, or about 26 percent, believe mules program should be continued. Independent statements included:

"We don't like mules."

"We don't want any animals around that can't get young ones."

"Yes, for those who like mules, but I do not care for mules."

"Mules have been worked by both families—good to work with."

OTHER VOCATIONAL COURSES

Vocational Training Shops

In the school shops, boys were given a chance to learn to repair auto engines, autos, tractors, light plants, farm machinery and equipment.

Since the shop courses were primarily offered for boys, the totals are considered for boys only, although 3 girls took part. Over half the boys enrolled in the 3-4 year group enrolled in shop classes. Thirty-two (19 percent) considered the training helpful in making a living. The actual percentage of all boys who found this training valuable is probably much higher, since many who had the training became wage workers, left the reservation and hence were not interviewed with this group. See Table V-10.

About 29 percent of all boys took part in shop courses, 19 percent considered them helpful in making a living. Twenty-two (most of those who took the courses) considered them well taught. A review of answers to the question, "Do you think the shop courses you took were well taught?" reveals both favorable and unfavorable comment. Examples:

"Students exploited to some extent."

"Flunky 'roles' used to be given, e.g., 'grease monkies,'' other dirty work day after day during whole courses—at times some good teaching was done, however."

"I took shoe repairing and leather work—it helped a lot."

"He gave us individual instruction; taught us to make useful things; how to repair things."

"Spent six months on auto repair work. I. feel like I learned quite a bit. Can repair my own car. Have earned money repairing cars for others."

"Good shop teacher—what he taught was all right. They constructed an adobe house as a project."

"Get practical experience—actual experience on cars more helpful than class room work."

"More supervised work—actual repairing, etc. Not just sorting junk."

"Learned the use of saw and hammer, carpentry tools, use of wrenches of different kinds"

"Good shop teacher. What he taught was all right."

"Teachers are really on the ball. Give you everything in instruction."

"Shop is very important. Best thing I ever did in school."

Dairy and Garden Projects

At one time some of the high school boys took over the care of part of the dairy cows. They were to sell milk that was produced to employees and others. Some of the boys and girls had garden projects and were allowed to sell the produce; others had chicken or pig projects and were allowed to sell the animals.

More girls took part in these projects than in the cattle, horse and other livestock projects. The few who report making money are mostly boys; the income probably being largely from sale of milk. The girls who report income probably received small amounts from sale of garden produce. The number who report that they became interested in raising a garden and livestock almost equals the number taking part in the project. Five more report the experience valuable than reported participation; these reports probably represent participation in elementary school projects. The desirability of continuing such projects is questioned by 19 (about 6 percent) of the group. The projects are favored by 239 (about 73 percent). Men appear to be slightly more in favor of the projects than are women. See Table V-11.

Farm Shop and Ranch Practices

To take part in the livestock and gardening projects, students had to learn how to stretch fence, shoe horses, repair wagons and farm machinery, and many other practical things.

Response to farm shop and butchering projects follows the pattern of many of the other Oglala High School courses; e. g., participation mostly by boys—the majority of whom found the course helpful in post high school activities. Here again, there is a substantial majority (over 75 percent) of respondents in favor of continuing this type of school activity, with only 5.5 percent against. See Table V-12.

Butchering

In connection with courses in butchering, respondents were asked about use of viscera and scrap meat. The number of replies was of course small because of small participation in these courses. The replies were clustered in such a way as to suggest that viscera commonly eaten by whites, e.g., heart, liver, sweet breads, were saved and served at boarding school tables. Viscera, acceptable according to food habits of Indians but not commonly acceptable to whites, e.g., stomach, intestines and lungs, were given to Indians. The quantity of brains and kidneys eaten was divided about equally between boarding schools and the Indians.

Introduction of Crested Wheat Grass

Much of the reservation land was plowed up in the years before the drought. It was leased to white men and used for dry farming. When the drought came the land was bare; neither grass nor crops would grow. At this time, the Department of Agriculture recommended planting a new grass from Asia—crested wheat grass—which was drought resistant. A number of acres of crested wheat was planted on the school farm and did (and is still doing) very well.

Two percent report that they now grow crested wheat. See Table V-13. Nine percent learned about crested wheat while in school. The crop is considered a good one by 60 people (18 percent), although only 2 percent use it. The 128 (39 percent), who think the school experiment helped convince farmers of the value of crested wheat, indicate that the demonstration introduced this crop to many ranchers.

Training in Use of Irrigation

Many older Indians had never done any irrigating. Each year for a number of years, a number of Indian men were invited to the school to take a short course in irrigation methods.

The 45 (about 14 percent) reporting that their fathers attended short irrigation courses at Oglala Community High School, suggests that the community high school could serve even more as an education and information center for adults. That only 7 percent found the instruction practical reflects the fact that there is very little irrigation developed on the reservation. If developments of water resources, and building of small earth dams (as carried on briefly by CCC) were continued, the irrigated areas could be increased. See Table V-14.

The conviction has apparently spread from the school demonstration that irrigation would be desirable whenever conditions make it possible. The independent statements are enthusiastic: "I have seen gardens irrigated, namely Number 10 Day

School garden. The results were very good. Better than dry farming."

Well Drilling Project

In the late thirties, the school secured a well drilling rig. It was planned that the school boys would get training in the use of this equipment by helping adult farmers dig their wells. In addition, the farmers were to get training in maintaining their pumps, windmills and other well machinery. Each farmer, to get help from the school boys in using the well rig, had to be able to pay for his own well casing and had to help drill the well. See Table V-15.

The fact that the well drilling rig was broken before many wells were dug, and not repaired, no doubt accounts for the small number of families who got wells. Here again over 40 percent of respondents consider the project helpful; over half (58.8 percent) think the project should be tried again. This demonstration of school and community cooperation in well drilling apparently convinced a substantial number of people of the desirability of improved wells. Failure to "carry on" rather than lack of acceptance appears responsible for meager results.

Fish Culture

At one time the school tried to interest the Indians in "planting" fish in the stock water ponds to give them an additional source of food. A dam was built at the boarding school and for a year or two the lake was stocked with food fish. The dam leaked; during the war it was not possible to repair it and the lake was drained. See Table V-16.

The 176 people (about 54 percent) who say they have always liked fish, suggest that fish culture would have been successful, had this project been more widely demonstrated and encouraged. The small number of replies are due to the fact that the project was carried on for only a short time, and in only one location. Fish from the school pond was served in the dining room on only a few occasions, due to the fact the dam was not repaired and the pond was in production for only a short time.

The Indian people report that fish have long been used as food; that they would use more if present streams and lakes produced more.

Rammed Earth Buildings

During the 1930's, the Pine Ridge Schools carried out some

experiments with rammed earth construction. In this type of construction, forms are built and moist earth rammed into the forms to make walls. The Wanblee Day School, two practice cottages at Pine Ridge, and some farm buildings were built of rammed earth. A number of Indians were given experience in this type of construction, with a view to its use in ranch buildings.

The number helping to build rammed earth structures is small (11 percent) as is the use of such buildings. Girls took part through their home economics projects in furnishing the rammed earth practice cottages. There are 126 (38.4 percent) in favor of continuing training in this type of construction. The 141 (43 percent), who consider it a satisfactory method of construction apparently base their opinion on observation of rammed earth buildings at the Wanblee School and at the Oglala High School where this method proved very satisfactory. There is the contrary opinion that the labor involved in rammed earth construction is too great to make such buildings practical, regardless of the low cost of materials. See Table V-17. Independent statements are:

> "People who have lived in rammed earth houses on the Oglala Community High School campus say dirt shrinks and buildings get really cold."
>
> "About 12 families tried rammed earth buildings. Not as good as sod."
>
> "The rammed earth buildings at the Wanblee School and the Oglala Community High School have withstood the weather conditions and such. It should encourage others to try it. It is a cheap way but takes so long. Maybe that is the reason we haven't tried it."

THE CRAFTS PROGRAM

Value of School Craft Sales Shop

During 1936 it was found that the prices received by the Indian women for beaded buckskin articles was becoming less and less. Investigation showed that many women were becoming careless about the quality of the work they offered for sale. To try to improve the quality of the beadwork and at the same time better the price, the school opened a sales center to buy high quality Indian craft work. When poor quality work was offered it was not bought but the Indian women were told why, and were shown what was considered good work. More and more good beadwork was brought to the shop and good prices were paid. See Table V-18.

Casual inquiry among Pine Ridge residents as to the value of the Arts and Crafts Center might easily lead to the conclusion that the shop serves no useful purpose. Opponents are vigorous in their denouncements. Craftsmen point out that higher prices are often paid by traders and curio dealers than by the Arts and Crafts Center. On the contrary, observation and records of the shop indicated a large number of tourist customers. In addition the Center sells beads, felt, and other craft supplies to the Indian workers at slightly above wholesale cost.

There are 177 people (54 percent) convinced that the Crafts Center served to improve the quality of the beadwork. Even more are convinced that the shop should be continued, with 218 people (66.5 percent) in favor. It needs to be kept in mind that many more people use the shop as an aid in design and production and as a sales outlet than the 62 people reporting that their families have sold beadwork. The opinions reported can safely be assumed to show the value of the shop to Pine Ridge craftsmen in general, rather than to 62 bead workers only.

Practical difficulties of securing raw materials and selling the workers finished products probably account for many craftsmen not producing. These problems are reflected in the following statements referring to beadwork:

> "Members of the older generation have more time and patience for it. Not so with present generation."
>
> "Beads were hard to get. Many people found work away from the reservation during war. Some women now have poor eyesight and can't do the work. Younger women do not care for bead work"
>
> "Older women have poorer eye sight. Beads and buckskin hard to get now."
>
> "I don't know why people don't make beadwork. My mother taught me and I know how, but I just don't do it."
>
> "Beads are high price; buckskin hard to get; lots of work to it and not enough money when they sell it."
>
> "Young people don't think about beadwork. They don't know how. Not skilled hands. Don't know how to bead designs, awful hard on the eyes."
>
> "Outside market better than arts and crafts building—more money."
>
> "Don't have enough beads. Mother-in-law did beadwork and would still do it if she had beads."
>
> "Some people could sell the Indian made beadwork at a better price elsewhere."

> "Hasn't been made interesting. Indian should think of this as a heritage. The shop should be enlarged."
>
> "Women not interested. Money hard to get therefore can't afford to spend it on beads and buckskin. Good bead workers dying off. Younger women are not learning to do beadwork."
>
> "Old bead workers can't get the right materials such as buckskin, beads, sinew, etc. in order to do a good job."

Weaving

Because many of the women said they thought beadwork was old fashioned, and because handcrafts can be a good way of making extra money, it was decided to teach Indian women and girls, and any boys who were interested, how to weave. It is possible to hand weave a shawl or other object much more cheaply than one can buy it. Many boys and girls learned to weave and many wove cloth from which their commencement suit or dress was made.

In view of the possibilities of weaving to supplement income, a special effort was made to interest boys as well as girls in this craft. Apparently there was little, if any feeling that boys should not learn to weave, since nearly half as many boys as girls report having learned this craft. See Table V-19.

Of the 147 boys and girls who learned to weave, 56 (17 percent) still possess woven articles they have made, 36 (11 percent) have sold weaving; 14 (4.3 percent) are still weaving for their own use; and 11 (3.4 percent) are still weaving for sale. In spite of this decline in weaving production, 63 percent of the group think the school should continue to offer weaving instruction. Current observation reveals that the few weavers who are still selling their product find it a useful income supplement. Here again practical difficulties prevent a wider use of the skill learned at school. Looms are expensive; the homes are too small to accommodate them. Efforts to overcome this by placing looms in community day schools have been partially successful, but bad roads, meager transportation, and the inconvenience of leaving home to weave, all operate against more widespread practice of this craft. The skill and interest of the weaver and the demand for the product indicate a need for establishing craft centers. The people themselves describe these difficulties as follows:

> "Lack of necessary equipment—high cost of material—very tedious work."
>
> "There are no looms in Indian homes, hence, it isn't really worth while to learn to weave. You can't keep it up."

"Don't have a loom at home. I would weave if I had one because I like to weave."

"Don't have loom and there is none at school. If the school had a loom, we would use it."

"If I had a loom, I would weave small articles, not cloth."

"Started saddle blankets for boys. They carded and spun the wool for 9 weeks never did get enough for blanket. Got disgusted and gave it up. Too slow a process."

After School Crafts Work

One year a number of girls who were studying weaving asked if they might have a loom in the dormitory to work after school hours. This was tried. Another year, the crafts building was opened after school hours so that students could work in the building.

Girls apparently like craft work, as an after school and leisure time activity, better than do the boys. They feel that more opportunity should be given for after class and week-end use of building and tools. The appeal of after school basketball practice, games, and athletic activities in which boys appear to take more part than girls may account for this. Many girls do needle work on their own time in dormitories, much as women do such work as a recreational activity in their homes. The large numbers, 137 (41.8 percent), who would like to use tools and looms after school and week-ends suggests the need of making crafts equipment more readily available for after school use. See Table V-20.

Pottery Making

While exploring Pine Ridge Reservation resources in 1936-1937, deposits of excellent ceramic clay were found. The school bought a kiln and introduced a course in pottery-making. The pottery was good and they have never been able to make as much as they could sell. See Table V-21.

Pottery-making, like weaving, attracted more girls than boys. The equipment for pottery-making could not be provided at the day schools as were looms; this probably accounting for the small number making pottery after leaving school. Only a few people now produce pottery for sale. The work is done only at the Oglala Community High School where the necessary equipment is available. Here again, the interest shown by students, the skill developed, and the market demand, suggest the possibilities of increasing production through the establishment of craft production centers.

The reasons quoted below indicate why the pottery-making craft has not been more widely practiced.

"Make pottery bigger and hire more people if they have such a demand."

"Not enough people know how to make it."

"They do not know how nor have the equipment."

"Don't have machines and material."

"I don't think the people know enough about it. If they did, I think some would work at it to make a living."

"We have no pottery clay and equipment near our homes. It will not pay our expenses to travel back and forth to Pine Ridge where material and equipment are available."

"Not enough pay for labor. Never could sell all they had"

"More would work if they could go to Pine Ridge."

"Still making pottery at home with own tools and equipment." (Self taught at home. Crude style. Makes own clay, molds and fires own pottery.)

"Too few people have chance to learn. Know nothing about it therefore not interested."

"Not equipped, the Sioux are not pottery making Indians."

"Not enough people interested. It is an adopted craft and the people don't have any use for that sort of thing."

"Don't have access to equipment, would have appreciated more pottery for own use."

GENERAL SCHOOL ACTIVITIES

Graduation Costume

A number of years ago some of the older Indian women made very beautiful beaded buckskin costumes for the girls to wear at graduation. It was the intention of the school to collect and own enough costumes to loan to the girls at graduation. Later these were abandoned for the "cap and gown."

The respondents who had never seen such a graduation greatly outnumbered those who had. Few people have seen the beaded buckskin graduation costumes; few consider them suitable. Many of the independent statements stress the practical difficulties e.g. shortage of buckskin, and time required for tailoring. These objections suggest that the parents were not adequately informed of the school's plan for owning the buckskin graduation costumes and loaning them for graduation wear on the same basis that caps and gowns are now loaned. See Table V-22.

One informant, a college graduate who had attended Oglala Community High School, expressed the opinion that the people preferred the cap and gown since it was the symbol of academic achievement generally used. This afforded more identification with school achievement than did the beaded buckskin as a graduation costume.

"Cap and gown cheaper—students did not have time to make buckskin costume."

"Cap and gown more practical."

"Change good—significance of cap and gown more apparent."

"Would like to return to buckskin."

"Beaded dresses require too much work."

"Would rather see buckskin costumes."

"Students didn't like to wear the buckskin costumes."

"Buckskin costumes would be better as it would mean something for a student to wear it on graduation. Maybe would feel like a chief or princess."

"It is cheaper to use cap and gown."

"Would like to see the return of the skin costume."

"Rather have buckskin costume. This is supposed to be an Indian School."

"Would rather have cap and gown."

"Change from buckskin costume was a good one. Would like like to see its return on special and on historical occasions."

Desirability of Special Training

Andrew Standing Soldier was a student at Hisle Day School. He showed a great deal of artistic ability. He was helped in learning to paint on paper. Then he was given help in learning how to make paintings on walls. The wall painting in the school auditorium was painted by him. He has done wall painting elsewhere. Now he is selling a number of smaller paintings and is becoming known as a Sioux painter. Is such special training desirable?

There is little doubt that the people interviewed are in favor of the school providing special training for people of special ability. Furthermore, they approve of the plan of giving students who have special abilities some choice, rather than insisting on them following a standard curriculum. See Table V-23.

Value of Home Economics Courses

All the girls at Oglala were required to study sewing, cooking, home management and similar subjects. See Table V-24.

The striking feature of Table V-24 is the sharp increase in the percent of "yes" replies from people in school 3-4 years, as compared with those in school 2 years or less, even though the actual number participating decreased. Since sewing and cooking courses in school are attended almost exclusively by girls, the replies are more meaningful as summarized for females, except in answers to opinion questions. There is apparently a widespread conviction that all girls should study home economics. Among boys, 29 percent more in the 3-4 year group think girls should study these subjects than thought so in the 1-2 year group. Among girls, the corresponding increase is about 19 percent. Corresponding "no" replies from both groups are less than 3 percent. Slightly over 77 percent of the total favor training in sewing and cooking with 1.8 percent not favoring. Of the girls who have had training, 48 percent of those attending 2 years or less considered home economics courses helpful since leaving school. This jumps to 80 percent for those attending 3-4 years, with only 1 dissenting reply Of 160 females interviewed, 89 (55.6 percent) were favorable, with 3 (1.9 percent) unfavorable.

The argument is occasionally advanced that training in sewing and cooking at school is a waste of time; that girls can and should learn this at home. Here is what the girls think: Of those who went to school 2 years or less, 31 (25.2 percent) feel they could have learned these things equally well at home; 30 (24.4 percent) think they could not. Of girls who attended 3-4 years, 9 (about 26 percent) thought they could have learned these things equally well at home. On the contrary, the percentage doubled of those who replied they could not learn sewing and cooking equally well at home (20 cases—57.1 percent, compared to 24.4 percent)

There is a definite opinion in favor of boys cooking at cow camp, with the women slightly more in favor of this training than the men themselves.

Inspection of Table V-24 shows that opinion in general favors more home economics instruction for boys. The 3-4 year respondents, are more in favor of such training, with one exception, than are those enrolled 2 years or less. The exception is the girls' evaluation of child care courses for boys, in which girls in the 3-4 year group report 3.4 percent less in favor than those in 2 year or less group. It is also interesting to note, in the group attending 2 years or less, that girls are more in favor of boys studying home economics courses than are the boys themselves. The contrary is true in the 3-4 year group, although both boys and girls favor such training more than do those who attended 2 years or less. For the total group, the women are more in favor of men receiving training than are the men. The number and percent of "no" replies are small throughout.

Of the 328 interviewed, 250 (76.2 percent) apparently believe that a girl's training in home economics makes possible a happier and more pleasant home. Five (1.5 percent) were of a contrary opinion.

Practice Cottages

To give the girls practical experience in housekeeping, several kinds of practice cottages were provided. The simplest was a one-room house without running water or other conveniences. There was also a two or three-room cottage with very few conveniences. In addition, a fully equipped modern cottage was provided so that girls could learn to care for a modern home, either for themselves or as a domestic. Under the direction of the Home Economics teacher, groups of girls lived in these cottages and took responsibility for their care and management.

Of 160 who answered, 70 (about 44 percent) helped take care of practice cottages. Of these 63 (about 40 percent of the group) found work in practice cottage helpful in managing their own homes.

The practice cottage plan also made it possible for a few boys to have the experience of caring for a home, but the number was too small to yield data for analysis.

As in other replies to home economics questions there is a marked increase in percent of "yes" answers from the 3-4 year respondents, as compared with respondents of 2 years or less. There seems little doubt that girls found the work in practice cottages helpful; that work in all three types was helpful; with the possibility that work in the fully modern type of cottage was least helpful. Opinion is about equally divided between keeping the amount of practice cottage time the same as at present or increasing it. There is little support for the idea of decreasing the time allowance for this activity.

TableV-25 Practice Cottages

	According to Time in the Oglala Community High School Students 2 Years or Less (123 Girls)		Students 3-4 Years (35 Girls)		Total (160 Girls)	
	No.	Percent	No.	Percent	No.	Percent
147. Which kind of practice cottage experience do you consider the most helpful?						
One room house with no convenience	8	6.5	5	14.3	13	8.1
Partly modern cottage	10	8.1	5	14.3	15	9.4
In fully modern cottage	4	3.3	4	11.4	8	5.0
All three	24	19.5	16	45.7	42	26.3
148. The amount of time the girls should have training in practice cottages should be:						
Left about as it is	18	14.6	17	48.6	36	22.5
Made greater	20	16.3	9	25.7	30	18.8
Made less	4	3.3	4	11.4	8	5.0

The replies to the home economics question leave little doubt that the people believe the home economics courses make an important contribution to their welfare and that they would welcome more such courses for boys. A sampling of their independent statements quoted below give additional insight into their convictions about these courses.

> "Boys should learn to repair roof—put in window panes—build screens—make furniture—fence yard—repair furniture."
>
> "Boys should study sewing, simple furniture repair and construction."
>
> "Boys should study good grooming—manners."
>
> "Boys should study budgeting of time and money."
>
> "Boys should learn how to light oil stove." (Wife says)
>
> "Girls should learn butchering." (Husband says)
>
> "Girls should study home interior decorating."
>
> "Girls should learn about serving of meals, economy and infant care."
>
> "Boys should study baby sitting."
>
> "Boys should study how to 'clean the baby'."

"Girls should study short course in nurse's training."

"Boys should study general home hygiene."

"Girls should study canning—food preservation."

"Boys should study sewing, first aid."

"Don't think that it is important (that boys should learn cooking, sewing, etc.) There is always a woman around."

"Boys should learn about keeping the accounts about their homes, cows, etc."

"Girls should learn planning and buying groceries for a meal."

Use of School Bank

At one time the school started a bank in which students might put their savings. They could draw their money out at any time. Sometimes the bank was popular; sometimes it was not.

The school bank was patronized by so few that opinions can not be conclusive. The 134 people (about 41 percent) who think it a good idea speak from experience in only a few cases, since but 21 report having used the school bank. The numbers reporting the bank helpful in learning to handle money, and to the contrary, are approximately equal. See Table V-26.

In spite of meager participation there appears to be enough favorable attitude to justify the continuation of a banking project. The need for modification of this project as a means of teaching money handling, budgeting, and so forth is obvious.

Participation in School Organizations

Oglala High School had a student organization, class organizations, and many clubs. These were partly to help manage student affairs, partly to give students experience in self-government. See Table V-27.

It appears that about 1 in 4 students were not members of any club or school organization during their stay in school. Membership in student associations and class organizations was almost double among the 3-4 year students, as compared with students enrolled 2 years or less. Membership in 4-H Clubs the Junior Livestock Association, and livestock clubs is disappointingly small throughout.

The conclusion appears justified that, in terms of number of pupils served, the clubs were not a particularly valuable activity.

Oglala Light—School Newspaper

For some years the OGLALA LIGHT, the mimeographed

school newspaper was written and published with material written by the boys and girls, which was supposed to be of interest to the older Indians, as well as the school pupils. It was sort of a reservation magazine or newspaper. Then it was changed to strictly a school newspaper. Which do you think was better? See Table V-28.

The replies are in favor (128 to 41) of a school newspaper written for general interest. This opinion is further supported by the 152 replies (46.3 percent) indicating there is a need for an information paper written for both older Indians and students. The 141 additional replies, indicate that a paper of interest to all was a service to the people, and that parents had more interest in such a paper, than in one reporting school news only. The Oglala Community High School group now publishing the Oglala Light, have qualified for membership in a State-wide association of high school publications. Their justfiable pride in this achievement will probably make necessary the publication of a reservation paper in addition to the present Oglala Light, which is restricted to school items in order to continue its association membership. One independent statement was submitted:

> "Mother enjoyed it very much when as a reservation paper it kept parents in touch with the school."

Home Room or Departmental Organization

Some high schools have a home room teacher who teaches most of the regular subjects, e.g. English, mathematics, etc. This is much like the plan used in elementary schools. Other high schools have a departmental program where each subject is taught by a different teacher and the students move from room to room. Which do you think is the best way to handle high school classes?

Opinion appears to be clearly in favor of the departmental type of organization. There were 93 responses in favor of the departmental plan; 61 for home room. The preference was more pronounced by those who were longest in school, and was about the same for boys and girls. Pros and cons were expressed in independent statements as follows:

> "Home room plan saves time, learn more from one teacher than spending time running around."
>
> "Get better aquainted with home room teacher; better social relationships."
>
> "Home room gives opportunity to finish work more thoroughly. Less time is used in moving about."

"A teacher who specializes in one department could teach better."

Use of Library

When the new Oglala Community High School was built, one of the most important rooms was the Library. It was planned to be a place where students would want to go to enjoy reading or study. See Table V-29. (page 79)

The number of favorable responses indicates that students quickly learned to value and enjoy the library. No adequate library facilities had been provided before 1937. The library continues to be a major center of interest for the high school students.

The data show that 3-4 year students made considerably more use of the library than students enrolled 2 years or less. The greatest number to enjoy the library and to take books to read in the dormitories were in the 3-4 year group. There was apparently little difference between girls and boys in library utilization. Well over a third of those reporting (38.4 percent) patronized the library at least weekly. The number reporting attendance as "rarely or never," or "as infrequently as once a month," were very small. Only 7.3 percent were of the opinion that less than half of the students enjoyed reading in the library. About 20 percent believed that about half of the students used the library; 18 percent believed that nearly all the students used the library as a place to enjoy reading. About 45 percent reported that they personally enjoyed the library about 40 percent took books to dormitories. Obviously the library pays excellent dividends as a situation in which students learn to enjoy reading and to become informed.

Visits to Public Schools

For a number of years some of the high school classes at Oglala were given a trip to visit some of the public high schools around Pine Ridge. After they returned they discussed what they had seen. The number of replies were scattered; too few to afford any index of opinion of public schools.

Value of Work Details

At Oglala High School older students were detailed to help in the kitchen, dining room, and laundry. It was felt reasonable that they should help with some of the work around the school in exchange for their board and room, which was furnished free in addition to their schooling. See Table V-30.

Assignment of students to work details has created much controversy. One point of view is that it is outright exploitation of the students. Another is that children can reasonably be expected to take some responsibilty for making and keeping their surroundings clean and attractive. The educational values from some kinds of detail work are obvious. That repeated drudgery soon loses any educational value is equally plain. Before 1936, it was general practice for students to spend from ¼ to ½ of each day in such work details. During the period of this study, specific vocational training was substituted for plant maintenance work details and an attempt made to crowd the remainder of such work into periods before or after the normal school program. What do people think who have worked on detail as students at Oglala Community High School since 1936.

It appears that time spent on detail work did not interfere seriously with school work, for a total of only 7 percent report that it did interfere. Only 5.5 percent reported time to waste while on details. However, detail work is often regarded as a burden. Feelings concerning school details are revealed by the following independent statements:

"Satisfactory as is. Well handled."

"Too long a detail will keep students from attending school on time. Don't have time for personal cleaning."

"They should have one detail for a certain length of time and change to another to see what they like best."

"People who are in charge of details should assume responsibility for the students."

"Frequent changes in detail are helpful."

"If the pupils were given more time for these details it would be all right."

"Most of it should be done in morning or evening so not to interfere with school."

"Liked them all. Don't mind work—you gotta do it anyway."

"Students should handle the details and not some outsider."

"Take turns by alphabetical order of names, so small timid ones will not do it all the time."

"Should not have any details other than making own beds and sweeping around their bunks."

"I think details help to make the student feel he is part of school; an essential part."

SUGGESTIONS FROM FORMER STUDENTS

On the assumption that suggestions for improving the schools would reveal what former students considered weaknesses in the program, the following item was included in the interview:

"Have you any suggestions or ideas as to what the schools

could do to be more helpful to Pine Ridge people? If so, would you tell us some of the things you think Oglala High School could do to be more helpful."

The number of replies from former students who had attended public or mission schools in addition to Indian Service Schools was too small to permit comparisons of opinions of the three types of schools. The replies offered many suggestions. They also show the contributions of Oglala Community High School program as well as needs of pupils which were not met.

> "More training should be given in commercial subjects —enough to qualify as clerk as some never leave home for higher education."
>
> "The boys could have more training in carpentry, bricklaying and other trades."
>
> "Give complete courses in vocations. Have the ones who can't take formal academic courses specialize in one vocation and not be a jack-of-all-trades."
>
> "Courses should be given in Commercial Department, Mechanical Department, and Art Department on equal basis with the Agriculture Department. I believe this (Oglala Community High School) puts too much emphasis on the agricultural phase of education." (This is quoted verbatim by request of a respondent.)
>
> "Students who want to study professions should be given more opportunity for college entrance preparation."
>
> "Give the students a **good four year academic course** so they could leave the reservation if they wished to do so."

General

> "The Indian pupils should be made to feel that they possess qualities and opportunities equal to those of white pupils. They should be taught to utilize the resources of the reservation."
>
> "I don't think the people know enough about our schools. School programs should be more advertised so we know what is being taught and done."
>
> "Handle more high school students."
>
> "Have a nursery school."
>
> "Foster a closer relationship between parent and school."
>
> "I believe parents should be given training at school on ways to cope with adolescent children in order to keep down juvenile delinquency."
>
> "Schools should hold night classes."

"Let the people know what is going on in there. Nobody knows what is what."

"Give more attention to guidance program. More graduate students should work among their own people."

"Schools have good program but people do not show interest and back the school. So parents should be made interested in their children and their schools."

"Funds should be provided for better athletic and band equipment, and for art supplies in order to make outside activities more interesting without children having to work so much for their funds."

"Organize a First Aid Class. We are greatly in need of this since we have no doctor or nurse located here."

"Raise cheaper bulls."

"The background of having attended Oglala Community High School made it possible for some to qualify for technical schools conducted by the various branches of the Armed Forces. The training received in the technical schools may have contributed directly or indirectly to present employment, military or otherwise."

"Pine Ridge did give me a chance to get an education through both their academic training and vocational training. Very few students have the money to further their education and the vocational training we had helped us get jobs."

"College work toward a B.S. degree in Home Economics was gained much easier due to the basic background received in high school."

"For benefit of those interested in a business career, I think it would be well to institute pertinent courses such as typing and bookkeeping."*

"I know from past experiences that the vocational training I received at Pine Ridge was by far better than any student will receive from any high school throughout the country today."

"I found difficulties in my English and mathematics, but with remedial work, I have overcome these difficulties. Therefore, I think the courses in both of these subjects in our Indian schools should be emphasized and I believe that more visual aids instruction should be included in the school to hold the pupils attention and make the course interesting."

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*The Bureau of Indian Affairs maintains an outstanding Commercial Training School of Junior College grade at Haskell Institute, and urges all commercial candidates to seek training there. Tuition and student maintenance is free.

"I would stress the academic subjects more, so if a person intended seeking employment outside of the reservation, he would have had courses more like the public schools such as English and mathematics, political and social science, etc. along with the chosen vocation."

"It seems that the instructors did most of the talking in class, while the class listened. I am sure that situation does not exist any more since education has made such great progress."

"I feel that physical education is something we need in our schools, not only for the development of the body and the mind but the Indian is a natural born athlete and many of our girls and boys could become physical education teachers."

"I'm one of the few students who left there that can call Oglala Community High School my home. From the time I was 5 years of age until I finished High School, summer vacations and all, I spent at the school and I know what an education you get there and it is certainly nothing to be ashamed of. Some subjects could be improved on, others are by far better than average."

Has Oglala Community High School Accomplished its Purpose?

The 328 replies to questions of continuing various school activities afford a fairly reliable index of opinion of the school program. See Table V-31.

Table V-31 Percentage in Favor of Continuing Projects

Projects	Boys (168)	Girls (160)	Total (328)
21. Do you think training in cattle raising should be continued inthe high school?	83.9	82.5	83.2
76. Do you think training in butchering should be continued?	79.8	70.6	75.3
70. Should dairy, garden, chicken, and pig projects be continued?	77.4	68.1	72.9
50. Do you think the plan of the school to keep a stallion should be continued?	75.0	65.6	70.4
108. Do you think the crafts shop should be continued?	63.1	70.0	66.5
89. Do you think instruction in irrigation should be a part of the school program?	63.1	67.5	65.2
115. Do you think courses in weaving should be continued?	58.9	67.5	63.1
93. Do you think the well drilling project should be continued in the high school?	61.3	56.3	58.9
29. Do you think the Junior Cattle Associations should be continued in the high school?	46.4	41.2	43.9
152. Should the school continue to run a bank for the students?	39.3	42.5	40.9
103. Do you think training in rammed earth building should be continued?	32.7	44.4	38.4
56. Should the mule project be continued?	28.6	23.1	25.9

There is general agreement between men and women in regard to the desirability of projects, although with 168 men and 160 women the differences in percent response on such items as butchering, dairy, garden, and pig projects, and keeping a stallion are probably significant. It is interesting to note that the 4 items rating highest of the 12 reported are definitely related to livestock management. This marked preference indicates acceptance by the people of these phases of the school program and points out the need and desirability of continuing them as a part of the curriculum.

With 66.5 percent indicating the desirability of continuing the craft shop and 63.1 percent in favor of continuing weaving, there seems to be little room for doubt as to the people's acceptance of and enthusiasm for these activities. The demonstrations in irrigation, have apparently been very convincing. This in spite of the fact that many of the small dams constructed during CCC days are no longer usable. Likewise, the well drilling project is favored by over half the respondents in spite of the fact that the demonstration of this project was hampered by breakdown of equipment and unseasonable delay in securing repairs.

Two items receiving less than half of favorable responses are school activities, which could no doubt be made more effective. The rammed earth buildings are regarded as requiring too much labor as compared with other materials and methods of construction.

The unpopularity of mules is perhaps best expressed by one respondent who said, "We don't want anything to do with animals that can't have young."

These summaries of opinion justify the conclusion that those aspects of the Oglala Community High School program designed to help Pine Ridge Sioux intelligently exploit the resources of their reservation have succeeded. The Indian people have expressed their desire through these interviews to have these activities continued in their school. They have expressed the conviction that these school activities have enabled them to make a better living.

Table V-1 Time in School According to Blood Quantum

Time in school	Mixed Bloods				Full Bloods				By Sex					
	Boys 138		Girls 100		Boys 199		Girls 198		Boys 337		Girls 298		Total 635	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Elementary only	60	43.4	40	40.0	109	54.8	98	49.5	169	50.1	138	46.3	307	48.3
Oglala Community High School:														
Less than 1 year	27	19.6	23	23.0	51	25.6	46	23.2	78	23.1	69	23.3	147	23.1
1 year	20	14.5	8	8.0	16	8.0	19	9.6	36	10.7	27	9.1	63	9.9
2 years	8	5.8	7	7.0	10	5.0	20	10.1	18	5.3	27	9.1	45	7.1
3 years	6	4.3	6	6.0	8	4.0	6	3.0	14	4.2	12	4.0	26	4.1
Graduate	17	12.3	15	15.0	4	2.0	8	4.0	21	6.2	23	7.7	44	6.9
Post graduate			1	1.0	1	0.5	1	0.5	1	0.3	2	0.7	3	0.5

Table V-29 Use of Library

162. About how often did you go to the library after school?														
Once a week or more	30	22.7	39	31.7	27	77.1	27	77.1	58	34.5	68	42.5	126	38.4
Once a month or less	5	3.8	1	0.8	1	2.9	3	8.6	6	3.6	4	2.5	10	3.0
Rarely or never	6	4.5	4	3.3	2	5.7	1	2.9	8	4.8	5	3.1	13	4.0
163. In your opinion how many students used the library as a place to enjoy reading?														
Less than half	8	6.1	7	5.7	4	11.4	5	14.3	12	7.1	12	7.5	24	7.3
About half	18	13.6	15	12.2	17	48.6	13	37.1	35	20.8	29	18.1	64	19.5
Nearly all	14	10.6	22	17.9	8	22.9	13	37.1	23	13.7	36	22.5	59	18.0
164. Did you enjoy the library?	39	29.5	44	35.8	29	82.9	31	88.6	69	41.1	77	48.1	146	44.5
165. Did you take out books to read in the dormitories?	32	24.2	43	35.0	22	62.9	30	85.7	55	32.7	75	46.9	130	39.6

Item		According to Time in the Oglala Community High School								According to Sex				Total	
		Students 2 Years or Less				Students 3-4 Years									
		Boys (132)		Girls (123)		Boys (35)		Girls (35)		Boys (168)		Girls (160)		(328)	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Table V-2 Participation in School Cattle Program															
1. While in Oglala High School, did you take part in the cattle program?	Number Percent	27 20.5	35 26.5	5 4.1	52 42.3	18 51.4	14 40.0	4 11.4	24 68.6	45 26.8	50 29.8	9 5.6	78 48.8	54 16.5	128 39.0
2. Did you earn any cattle?	Number Percent	2 1.5	43 42.6	— —	36 29.3	7 20.0	19 54.3	2 5.7	15 42.9	9 5.4	63 37.5	2 1.3	53 33.1	11 3.3	16 35.4
3. If you earned any cattle, did you keep them at school while you were in attendance?	Number Percent	1 .8	24 18.1	— —	22 17.9	6 17.1	16 45.7	1 2.8	10 28.6	7 4.2	41 24.4	1 .6	34 21.3	8 2.4	75 22.9
4. Did you take any additional heifers on a repay basis?	Number Percent	— —	31 23.5	— —	29 23.6	1 2.8	22 62.9	— —	16 45.7	1 .6	54 32.1	— —	47 29.4	1 .3	101 30.8
5. Did you make all your repayments?	Number Percent	2 1.5	15 11.4	— —	17 13.8	4 11.4	12 34.3	1 2.8	9 25.7	6 3.6	28 16.6	1 .6	28 17.5	7 2.1	56 17.1
6. Did you or any of your family ever buy school cattle?	Number Percent	5 3.8	90 68.2	— —	80 65.0	2 5.7	24 68.6	2 5.7	18 51.4	7 4.2	115 68.4	3 1.9	100 62.5	10 3.0	215 65.5
7. Did the stock you earned at school help you start your present herd or any herd you have owned?	Number Percent	2 1.5	23 17.4	— —	22 17.9	5 14.3	12 34.3	2 5.7	10 28.6	7 4.2	36 21.4	2 1.3	34 21.3	9 2.7	70 21.3
Table V-3 Cattle Herd Improvement															
9. Did you or anyone in your family ever take cows to the school bull for service?	Number Percent	8 6.1	115 87.1	2 1.6	104 84.6	2 5.7	30 85.7	1 2.8	29 82.9	10 5.9	146 86.9	4 2.5	134 83.8	14 4.3	280 85.4
10 Do you think this practice should be continued?	Number Percent	87 65.9	24 18.2	73 59.3	20 16.3	26 74.3	4 11.4	23 65.7	4 11.4	114 67.8	28 16.7	98 61.2	24 15.0	212 64.6	52 15.9
11. Do you think this practice has improved the Pine Ridge beef herds?	Number Percent	96 72.7	15 11.4	77 62.6	15 12.2	28 80.0	3 8.6	27 77.1	3 8.6	125 74.4	18 10.7	106 66.3	18 11.2	231 70.4	36 11.0
12 Did you ever get a registered bull from the school herd to use with your own herd?	Number Percent	10 7.6	103 78.0	5 4.0	90 73.2	5 14.3	26 74.3	2 5.7	26 74.3	15 8.9	130 77.4	7 4.4	118 73.7	22 6.7	248 75.6

Table V-4 Auctions and Stock Shows

13. Did you ever go to a cattle auction?	Number	49	17	23	37	19	11	13	17	68	29	36	56	104	85
	Percent	37.1	12.9	18.7	30.1	54.3	31.4	37.1	48.6	40.5	17.3	22.5	35.0	31.7	25.9
14. Do you think it is important enough to make it worth while for students to go to auctions?	Number	59	1	47	11	29	2	25	2	89	3	74	13	163	16
	Percent	44.7	.8	38.2	8.9	82.9	5.7	71.4	5.7	53.0	1.8	46.3	8.1	49.7	4.9
16. Did you ever attend a livestock show with a group of students?	Number	15	50	9	54	15	18	7	23	31	68	18	77	49	145
	Percent	11.4	37.9	7.3	43.9	42.9	51.4	20.0	65.7	18.4	40.5	11.3	48.1	14.9	44.2
18. Do you think these things important enough to make it worth while for students to go to stock shows?	Number	42	5	34	6	26	2	22	4	76	7	58	10	134	17
	Percent	37.1	3.8	27.6	4.9	74.3	5.7	62.9	11.4	45.2	4.2	36.3	6.2	40.9	5.2

Table V-5 Cattle Association Membership

24. Were you ever a member of a Junior Cattle Association?	Number	1	66	2	62	5	28	2	29	6	95	4	93	10	188
	Percent	.8	50.0	1.6	50.4	14.3	80.0	5.7	82.9	3.6	56.5	2.5	58.1	3.0	57.3
26. Were you ever elected an officer of a Junior Cattle Association?	Number	—	34	1	33	1	25	—	24	1	59	1	58	2	117
	Percent	—	25.8	.8	26.8	2.8	71.4	—	68.6	.6	35.1	.6	36.3	.6	35.7
29. Do you think the Junior Cattle Associations should be continued in schools?	Number	53	5	40	8	25	4	25	2	78	9	66	10	144	19
	Percent	40.1	3.8	32.5	6.5	71.4	11.4	71.4	5.7	46.4	5.4	41.3	6.2	43.9	5.8
30. Are you a member of a Pine Ridge Cattle Association?	Number	8	105	4	93	3	27	3	27	11	133	7	122	18	255
	Percent	6.1	79.5	3.3	75.6	8.6	77.1	8.6	77.1	6.5	79.2	4.4	76.2	5.5	77.7
31. If so, did your membership in the School Cattle Association help you as a member of the regular Cattle Association?	Number	3	11	—	10	3	8	1	8	6	19	1	18	7	37
	Percent	2.3	8.3	—	8.1	8.6	22.8	2.8	22.8	3.6	11.3	.6	11.3	2.1	11.3
33. Have you ever been an officer in a Pine Ridge Association?	Number	1	37	—	32	1	24	—	18	2	61	—	51	2	112
	Percent	.8	28.0	—	26.0	2.8	68.6	—	51.4	1.2	36.3	—	31.9	.6	34.1
35. Do you think your work in the school cattle association helped you as an officer?	Number	2	15	—	10	1	7	—	7	3	22	—	17	3	39
	Percent	1.5	11.4	—	8.1	2.8	20.0	—	20.0	1.8	13.1	—	10.6	.9	11.9

Item		According to Time in the Oglala Community High School								According to Sex				Total	
		Students 2 Years or Less				Students 3-4 Years									
		Boys (132)		Girls (123)		Boys (35)		Girls (35)		Boys (168)		Girls (160)		(328)	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No

Table V-6 Value of Cattle Program

Item		Boys 2 Yrs Yes	Boys 2 Yrs No	Girls 2 Yrs Yes	Girls 2 Yrs No	Boys 3-4 Yes	Boys 3-4 No	Girls 3-4 Yes	Girls 3-4 No	Boys Yes	Boys No	Girls Yes	Girls No	Total Yes	Total No
19. Did your training in the care of cattle help you make a living after you graduated?	Number Percent	26 19.7	22 16.7	13 10.6	17 13.8	16 45.7	12 34.3	7 20.0	14 40.0	42 25.0	34 20.2	20 12.5	32 20.0	62 18.9	66 20.1
21. Do you think training in cattle raising should be continued in the high school?	Number Percent	111 84.1	10 7.6	99 80.5	7 5.7	29 82.9	3 8.6	31 88.6	1 2.8	141 83.9	13 7.7	132 82.5	8 5.0	273 83.2	21 6.4

Table V-7 Participation in the Horse Program

Item		Boys 2 Yrs Yes	Boys 2 Yrs No	Girls 2 Yrs Yes	Girls 2 Yrs No	Boys 3-4 Yes	Boys 3-4 No	Girls 3-4 Yes	Girls 3-4 No	Boys Yes	Boys No	Girls Yes	Girls No	Total Yes	Total No
37. While in school, did you take part in this horse program?	Number Percent	4 3.0	65 49.2	2 1.6	57 46.3	7 20.0	26 74.3	— —	28 80.0	11 6.5	92 54.8	2 1.3	87 54.4	13 4.0	179 54.6
38. Did you earn any horses?	Number Percent	2 1.5	31 23.5	1 0.8	26 21.1	— —	21 60.0	— —	18 51.4	2 1.2	52 31.0	1 0.6	44 27.5	3 0.9	96 29.3
40. If you earned horses, did you keep them at school while you were in attendance?	Number Percent	1 0.8	16 12.1	2 1.6	10 8.1	— —	10 28.6	— —	8 22.9	1 0.6	26 15.5	2 1.3	18 11.3	3 0.9	44 13.4
41. Did you take any mares on a repay basis?	Number Percent	1 0.8	27 20.5	1 0.8	21 17.1	1 2.9	13 37.1	— —	10 28.6	2 1.2	40 23.8	1 0.6	31 19.4	3 0.9	71 21.6
43. Did you make all your repayments?	Number Percent	2 1.5	8 6.1	1 0.8	4 3.3	1 2.9	8 22.9	— —	6 17.1	3 1.8	16 9.5	1 0.6	10 6.3	4 1.2	26 7.9
44. Did you or anyone in your family ever buy horses from the school?	Number Percent	6 4.5	117 88.6	3 2.4	103 83.7	1 2.9	32 91.4	1 2.9	30 85.7	7 4.2	150 89.3	4 2.5	135 84.4	11 3.4	282 86.9
46. Did horses you earned at school help you start your present herd or any herd you have owned?	Number Percent	3 2.3	18 13.6	1 0.8	20 16.3	1 2.9	13 37.1	— —	8 22.9	4 2.4	31 18.5	1 0.6	28 17.5	5 1.5	59 18.0

Table V-8 Horse Herd Improvement

Item		Boys 2 Yrs Yes	Boys 2 Yrs No	Girls 2 Yrs Yes	Girls 2 Yrs No	Boys 3-4 Yes	Boys 3-4 No	Girls 3-4 Yes	Girls 3-4 No	Boys Yes	Boys No	Girls Yes	Girls No	Total Yes	Total No
47. Did you or members of your family ever take mares to the school stallion for service?	Number Percent	20 15.2	93 70.5	15 12.2	87 70.7	8 22.9	22 62.9	6 17.1	23 65.7	29 17.3	115 68.5	22 13.8	111 69.4	51 15.5	226 68.9

48. Do you consider this a good plan?	Number	95	13	78	15	24	3	22	6	120	16	101	21	221	37
	Percent	72.0	9.8	63.4	12.2	68.5	8.6	62.9	17.1	71.4	9.5	63.1	13.1	67.4	11.3
49. Do you think breeding mares to the school stallion has been effective in improving the quality of the Indian-owned horses?	Number	89	20	75	19	26	2	23	5	116	22	100	24	216	46
	Percent	67.4	15.2	61.8	15.4	74.3	5.7	65.7	14.3	69.0	13.1	62.5	15.0	65.9	14.0
50. Do you think the plan should be continued?	Number	98	14	79	15	27	4	25	6	126	18	105	21	231	39
	Percent	74.2	10.6	64.2	12.2	77.1	11.4	71.4	17.1	75.0	10.7	65.6	13.1	70.4	11.9

Table V-9 Use of Mules

51. Did you know about this plan?	Number	11	64	1	60	5	26	4	27	16	91	5	89	21	180
	Percent	8.3	48.5	0.8	48.8	14.3	74.3	11.4	77.1	9.5	54.2	3.1	55.6	6.4	54.9
52. Did you ever work with mules at school?	Number	11	37	—	34	9	16	2	22	20	53	2	57	22	110
	Percent	8.3	28.0	—	27.6	25.7	45.7	5.7	62.9	11.9	31.5	1.3	35.6	6.7	33.5
53. Did you ever work mules on your farm?	Number	6	41	—	34	3	22	—	24	9	63	—	59	9	122
	Percent	4.5	31.1	—	27.6	8.6	62.9	—	68.6	5.4	37.5	—	36.9	2.7	37.2
54. Do you know any Indian farmer who ever got mule colts by breeding mares to the school	Number	6	50	2	33	3	22	1	22	9	73	3	57	12	130
	Percent	4.5	37.9	1.6	26.8	8.6	62.9	2.9	62.9	5.4	43.5	1.9	35.6	3.7	39.6
55. Do you consider the school project with mules helpful to Pine Ridge farmers?	Number	35	64	22	57	5	15	6	14	41	79	28	72	69	151
	Percent	26.5	48.5	17.9	46.3	14.3	42.9	17.1	40.0	24.4	47.0	17.5	45.0	21.0	46.0
56. Should it be continued?	Number	42	54	22	54	6	17	8	13	48	71	37	68	85	139
	Percent	31.8	40.9	23.6	43.9	17.1	48.6	22.9	37.1	28.6	42.3	23.1	42.5	25.9	42.4

Table V-10 Vocational Training Shops

58. Did you ever take such shop courses?	Number	26	40	2	11	21	11	1	—	48	51	3	11	51	62
	Percent	19.7	30.3	1.6	8.9	60.0	31.4	2.9	—	28.6	30.4	1.9	6.9	15.5	18.9
59. If so, has this training helped you make a living since you left school?	Number	18	11	1	2	13	10	—	1	32	21	1	3	33	24
	Percent	13.6	8.3	0.8	1.6	37.1	28.6	—	2.9	19.0	12.5	0.6	1.9	10.1	7.3
62. Do you think the shop courses you took were well taught?	Number	27	8	3	3	9	10	—	1	37	18	3	4	40	22
	Percent	20.5	6.1	2.4	2.4	25.7	28.6	—	2.9	22.0	10.7	1.9	2.5	12.2	6.7

Item		According to Time in the Oglala Community High School								According to Sex				Total (328)	
		Students 2 Years or Less				Students 3-4 Years									
		Boys (132)		Girls (123)		Boys (35)		Girls (35)		Boys (168)		Girls (160)			
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Table V-11 Dairy and Garden Projects															
64. Did you ever take part in such a program?	Number	24	42	7	51	18	14	10	19	43	56	18	71	61	127
	Percent	18.2	31.8	5.7	41.5	51.4	40.0	28.6	54.3	25.6	33.3	11.3	44.4	18.6	38.7
66. Did you make any money?	Number	14	11	4	16	10	10	5	10	25	21	10	26	35	47
	Percent	10.6	8.3	3.3	13.0	28.6	28.6	14.3	28.6	14.9	12.5	6.3	16.3	10.7	14.3
67. Did you like the work in the project?	Number	23	6	5	11	15	2	10	5	39	8	16	16	55	24
	Percent	17.4	4.5	4.1	8.9	42.9	5.7	28.6	14.3	23.2	4.8	10.0	10.0	16.8	7.3
68. Did you become interested in raising a garden and livestock?	Number	21	11	6	10	16	4	11	5	38	15	18	15	56	30
	Percent	15.9	8.3	4.9	8.1	45.7	11.4	31.4	14.3	22.6	8.9	11.3	9.4	17.1	9.1
69. Do you think working in such projects gave you experience which has helped you make a better living?	Number	26	6	11	7	16	4	11	6	43	10	23	13	66	23
	Percent	19.7	4.5	8.9	5.7	45.7	11.4	31.4	17.1	25.6	6.0	14.4	8.1	20.1	7.0
70. Do you think such projects should be continued?	Number	102	7	86	6	27	3	22	3	130	10	109	9	239	19
	Percent	77.3	5.3	69.9	4.9	77.1	8.6	62.9	8.6	77.4	6.0	68.1	5.6	72.9	5.8
Table V-12 Farm Shop and Butchering															
71. Did you take part in any of these activities? (Stretch fences, shoe horses, repair wagons, etc.)	Number	24	39	2	51	20	12	5	22	45	51	7	75	52	126
	Percent	18.2	29.5	1.6	41.5	57.1	34.3	14.3	62.9	26.8	30.4	4.4	46.9	15.9	38.4
73. While you were in school, did you learn to slaughter and butcher cattle and hogs?	Number	22	33	1	36	22	9	2	22	44	43	3	60	47	103
	Percent	16.7	25.0	0.8	29.3	62.9	25.7	5.7	62.9	26.2	25.6	1.9	37.5	14.3	31.4
74. Has this information been helpful to you in butchering livestock for home use?	Number	19	10	1	15	20	3	2	9	39	13	3	24	42	37
	Percent	14.4	7.6	0.8	12.2	57.1	8.6	5.7	25.7	23.2	7.7	1.9	15.0	12.8	11.3
76. Do you think training in butchering should be continued?	Number	104	9	87	5	29	2	25	2	134	11	113	7	247	18
	Percent	78.8	6.8	70.7	4.1	82.9	5.7	71.4	5.7	79.8	6.5	70.6	4.4	75.3	5.5

Table V-13 Introduction of Crested Wheat Grass

78. Are you now growing crested wheat grass?	Number	2	88		85	3	32	2	27	5	121	2	113	7	234
	Percent	1.5	66.7		67.9	8.6	91.4	5.7	77.1	3.0	72.0	1.3	70.6	2.1	71.3
79. If so, do you consider it a good crop?	Number	17	14	22	11	12	9	9	4	29	24	31	16	60	40
	Percent	[illegible]	10.6	17.9	8.9	34.3	25.7	25.7	11.4	17.3	14.3	19.4	10.0	18.3	12.2
80. Did you know about this crested wheat grass when you were in school?	Number	6	38	6	26	11	17	7	18	17	56	13	45	30	101
	Percent	4.5	28.8	4.9	21.1	31.4	48.6	20.0	51.4	10.1	33.3	8.1	28.1	9.1	30.8
81. Did you tell your parents about it?	Number	3	17	1	17	2	20	4	12	5	38	5	30	10	68
	Percent	2.3	12.9	0.8	13.8	5.7	57.1	11.4	34.3	3.0	22.6	3.1	18.8	3.0	20.7
82. Do you think the school experiment helped convince farmers that planting crested wheat grass was a good thing to do?	Number	51	12	42	15	18	4	16	5	70	16	58	21	128	37
	Percent	38.6	9.1	34.1	12.2	51.4	11.4	45.7	14.3	41.7	9.5	36.3	13.1	39.0	11.3

Table V-14 Training in Use of Irrigation

84. Did your father or any member of your family ever take such a short course?	Number	20	74	18	69	3	32	4	27	23	107	22	98	45	205
	Percent	15.2	56.1	14.6	56.1	8.6	91.4	11.4	77.1	13.7	63.7	13.8	61.3	13.7	62.5
85. Did he think it helped him?	Number	8	9	13	9	3	11	4	5	11	20	18	14	29	34
	Percent	6.1	6.8	10.6	7.3	8.6	31.4	11.4	14.3	6.5	11.9	11.3	8.8	8.8	10.4
86. Did you get any instructions about irrigating crops?	Number	17	19	4	24	7	16	4	16	24	36	8	42	32	78
	Percent	12.9	14.4	3.3	19.5	20.0	45.7	11.4	45.7	14.3	21.4	5.0	26.3	9.8	23.8
87. If so, have you found this instruction practical and helpful in your farming?	Number	11	4	5	5	5	9	3	2	16	13	8	8	24	21
	Percent	3.3	3.0	4.1	4.1	14.3	25.7	8.6	5.7	9.5	7.7	5.0	5.0	7.3	6.4
89. Do you think instruction in irrigation should be part of the school program?	Number	79	5	82	4	26	4	26	—	106	9	108	4	214	13
	Percent	59.8	3.8	65.9	3.3	74.3	11.4	74.3	—	63.1	5.4	67.5	2.5	65.2	4.0

Table V-15 Well Drilling Project

90. Did you ever take part in the well drilling project?	Number	3	89	1	82	4	30	2	27	7	120	4	110	11	230
	Percent	2.3	67.4	0.8	66.7	11.4	85.7	5.7	77.1	4.2	71.4	2.5	68.8	3.4	70.1
91. Do you think this project was helpful to students?	Number	55	16	51	11	17	6	14	4	73	22	67	15	140	37
	Percent	41.7	12.1	41.5	8.9	48.6	17.1	40.0	11.4	43.5	13.1	41.9	9.4	42.7	11.3
92. Do you think this project was helpful to the Indians who got wells?	Number	42	4	42	2	24	1	21	1	67	5	65	3	132	8
	Percent	31.8	3.0	34.1	1.6	68.6	2.9	60.0	2.9	39.9	3.0	40.6	1.9	40.2	2.4
93. Do you think such a project should be tried again?	Number	75	8	67	6	27	2	21	3	103	10	90	9	193	19
	Percent	56.8	6.1	54.5	4.9	77.1	5.7	60.0	8.6	61.3	6.0	56.3	5.6	58.8	5.8

Item		According to Time in the Oglala Community High School								According to Sex				Total	
		Students 2 Years or Less				Students 3-4 Years									
		Boys (132)		Girls (123)		Boys (35)		Girls (35)		Boys (168)		Girls (160)		(328)	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Table V-16 Fish Culture															
95. Were food fish produced at the school while you were there?	Number	5	46	9	37	6	23	3	27	11	70	13	65	24	135
	Percent	3.8	34.8	7.3	30.1	17.1	65.7	8.6	77.1	6.5	41.7	8.1	40.6	7.3	41.2
96. Were fish from the school lake served to students while you were in school?	Number	1	33	5	30	1	18	1	21	2	52	7	52	9	104
	Percent	0.8	25.0	4.1	24.4	2.9	51.4	2.9	60.0	1.2	31.0	4.4	32.5	2.7	31.7
97. Have you eaten locally-caught fish in your home any time during the past year?	Number	62	23	53	28	17	9	22	7	80	32	76	36	156	68
	Percent	47.0	17.4	43.1	22.8	48.6	25.7	62.9	20.0	47.6	19.0	47.5	22.5	47.6	20.7
98. Did you learn to like fish in the school dining room or have you always liked fish?	Number	—		5		2		2		2		7		9	
	Percent	—		4.1		5.7		5.7		1.2		4.4		2.7	
Does not like fish?	Number	1	—	6		1		—		2		6		8	
	Percent	0.8		4.9		2.9		—		1.2		3.8		2.4	
Learned in dining room.	Number	71	—	60		22		20		94		82		176	
	Percent	53.8		48.8		62.9		57.1		56.0		51.3		53.7	
Table V-17 Rammed Earth Buildings															
101. While you were in school, did you help at any time in the construction of rammed earth buildings?	Number	11	44	4	49	16	16	4	25	28	60	9	75	37	135
	Percent	8.3	33.3	3.3	39.8	45.7	45.7	11.4	71.4	16.7	35.7	5.6	46.9	11.3	41.2
102. Have you ever used this method of building on your own place?	Number	1	46	2	38	1	26	1	27	2	73	3	66	5	139
	Percent	0.8	34.8	1.6	30.9	2.9	74.3	2.9	77.1	1.2	43.5	1.9	41.3	1.5	42.4
103. Do you think training in this method of building should be continued?	Number	39	30	53	21	14	14	16	15	55	44	71	36	126	80
	Percent	29.5	22.7	43.1	17.1	40.0	40.0	45.7	42.9	32.7	26.2	44.4	22.5	38.4	24.4
104. Do you consider it a satisfactory method of building farm buildings?	Number	50	31	53	20	17	4	18	10	68	45	73	30	141	75
	Percent	37.9	23.5	43.1	16.3	48.6	40.0	51.4	28.6	40.5	26.8	45.6	18.8	43.0	22.9

Table V-18 Value of School Craft Sales Shop

106. Did any one from your family ever make and sell bead work to this shop?	Number	21	73	31	62	4	31	6	28	25	105	37	92	62	197
	Percent	15.9	55.3	25.2	50.4	11.4	88.6	17.1	80.0	14.9	62.5	23.1	57.5	18.9	60.1
107. Do you think the shop helped improve the quality of the bead work and raise the price received for it?	Number	60	11	68	8	25	2	21	4	86	13	91	12	177	25
	Percent	45.5	8.3	55.3	6.5	71.4	5.7	60.0	11.4	51.2	7.7	56.9	7.5	54.0	7.6
108. Do you think the shop should be continued?	Number	76	11	32	7	29	4	28	3	106	15	112	10	218	25
	Percent	57.6	8.3	66.7	5.7	82.9	11.4	80.0	8.6	63.1	8.9	70.0	6.3	66.5	7.6

Table V-19 Weaving

110. Did you learn to weave?	Number	35	55	73	19	13	21	24	10	48	77	99	29	147	106
	Percent	26.5	41.7	59.3	15.4	37.1	60.0	68.6	28.6	28.6	45.8	61.9	18.1	44.8	32.3
111. Do you now have any articles of clothing or house furnishings that you have woven?	Number	6	63	27	56	5	17	16	16	11	80	45	72	56	152
	Percent	4.5	47.7	22.0	45.5	14.3	48.6	45.7	45.7	6.5	47.6	28.1	45.0	17.1	46.3
112. Have you ever sold any of your weaving?	Number	8	46	19	45	4	12	3	20	12	58	24	65	36	123
	Percent	6.1	34.8	15.4	36.6	11.4	34.3	8.6	57.1	7.1	34.5	15.0	40.6	11.0	37.5
113. Are you still weaving for your own use?	Number	3	66	7	77	1	21	2	29	4	87	10	107	14	194
	Percent	2.3	50.0	5.7	62.6	2.9	60.0	5.7	82.9	2.4	51.8	6.3	66.9	4.3	59.1
114. Are you still weaving for sale?	Number	2	62	5	75	1	21	2	28	3	83	8	104	11	187
	Percent	1.5	47.0	4.1	61.0	2.9	60.0	5.7	80.0	1.8	49.4	5.0	65.0	3.4	57.0
115. Do you think courses in weaving should continue to be offered in school?	Number	77	9	78	11	22	5	28	5	99	14	108	16	207	30
	Percent	58.3	6.8	63.4	8.9	62.9	14.3	80.0	14.3	58.9	8.3	67.5	10.0	63.1	9.1
122. Do you have a loom in your home?	Number	1	82	5	85	1	28	3	29	2	111	8	116	10	227
	Percent	0.8	62.1	4.1	69.1	2.9	80.0	8.5	82.9	1.2	66.1	5.0	72.5	3.0	69.2

Table V-20 After School Crafts Work

118. Did you ever work after school hours on any craft?	Number	3	43	14	41	2	26	14	18	5	70	30	59	35	129
	Percent	2.3	32.6	11.4	33.3	5.7	74.3	40.0	51.4	3.0	41.7	18.8	36.9	10.7	39.3
119. Do you think this is something more boys and girls would like to do?	Number	28	6	48	2	20	2	26	4	49	8	76	6	125	14
	Percent	21.2	4.5	39.0	1.6	57.1	5.7	74.3	11.4	29.2	4.8	47.5	3.8	38.1	4.3
120. Should more opportunity be given for the use of buildings and tools after classes are over?	Number	35	7	50	1	21	2	28	2	57	9	80	3	137	12
	Percent	26.5	5.3	40.7	0.8	60.0	5.7	80.0	5.7	33.9	5.4	50.0	1.9	41.8	3.7
121. On week ends?	Number	35	6	40	11	17	5	22	9	53	11	64	02	117	31
	Percent	26.5	4.5	32.5	8.9	48.6	14.3	62.9	25.7	31.5	6.5	40.0	12.5	35.7	9.5

Item		According to Time in the Oglala Community High School								According to Sex				Total	
		Students 2 Years or Less				Students 3-4 Years									
		Boys (132)		Girls (123)		Boys (35)		Girls (35)		Boys (168)		Girls (160)		(328)	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Table V-21 Pottery Making															
123. While at school, did you study pottery-making?	Number	16	44	41	25	10	22	24	9	26	67	67	34	93	101
	Percent	12.1	33.3	33.3	20.3	28.6	62.9	68.6	25.7	15.5	39.9	41.9	21.3	28.4	30.8
124. Did you make pottery for yourself?	Number	13	30	31	19	8	14	23	10	21	44	56	29	77	73
	Percent	9.8	22.7	25.2	15.4	22.9	40.0	65.7	28.6	12.5	26.2	35.0	18.1	23.5	22.3
125. Did you make pottery to give away?	Number	11	30	17	31	6	12	13	17	17	42	32	48	49	90
	Percent	8.3	22.7	13.8	25.2	17.1	34.3	37.1	48.6	10.1	25.0	20.0	30.0	14.9	27.4
126. Did you make pottery to sell?	Number	3	39	10	38	2	16	4	27	5	55	16	65	21	120
	Percent	2.3	29.5	8.1	30.9	5.7	45.7	11.4	77.1	3.0	32.7	10.0	40.6	6.4	36.6
128. Are you still making pottery?	Number	—	77	2	74	—	25	—	29	—	103	2	105	2	208
	Percent	—	58.3	1.6	60.2	—	71.4	—	82.9	—	61.3	1.3	65.6	0.6	63.4
Table V-22 Graduation Costumes															
130. Did you ever see a graduating class where the girls wore the buckskin costumes?	Number	5	89	7	80	2	30	1	32	8	119	9	113	17	232
	Percent	3.8	67.4	5.7	65.0	5.7	85.7	2.9	91.4	4.8	70.8	5.6	70.6	5.2	70.7
131. Did you think these were suitable costumes for graduation?	Number	33	46	34	45	11	14	7	19	45	60	42	65	87	125
	Percent	25.0	34.8	27.6	36.6	31.4	40.0	20.0	54.3	26.8	35.7	26.3	40.6	26.5	38.1
Table V-23 Desirability of Special Training															
134. Was this a good kind of training to give Andrew?	Number	92	2	95	—	33	2	33	1	126	4	130	1	156	5
	Percent	69.7	1.5	77.2	—	94.3	5.7	94.3	2.9	75.0	2.4	81.3	0.6	47.6	1.5
135. Should the school give more instruction of this kind to students who show special ability?	Number	89	3	92	2	32	1	33	1	122	4	127	3	149	7
	Percent	67.4	2.3	74.8	1.6	91.4	2.9	94.3	2.9	72.6	2.4	79.4	1.9	45.4	2.1
136. Would it have been wiser for the school to tell Andrew to study other things?	Number	22	65	25	56	6	26	5	28	28	92	30	86	56	178
	Percent	16.7	49.2	20.3	45.5	17.1	74.3	14.3	80.0	16.7	54.8	18.8	53.8	17.7	54.3

Table V-24 Value of Home Economics Courses

137. Do you think these subjects are important for all girls to study?	Number	90	0	93	1	34	1	33	1	125	4	128	2	253	6
	Percent	68.2	2.3	75.6	0.8	97.1	2.9	94.3	2.9	74.4	2.4	80.0	1.3	77.1	1.8
138. Have these things been helpful to you since you left school?	Number	—	—	59	2	—	—	28	1	—	—	89	3		
	Percent	—	—	48.0	1.6	—	—	80.0	2.9	—	—	55.6	1.9		
139. Do you think you could have learned these things equally well at home?	Number	—	—	31	30	—	—	9	20	—	—	40	52		
	Percent	—	—	25.2	24.4	—	—	25.7	57.1	—	—	25.0	32.5		
140. Do you think the boys' experience at cow camp has made them better able to help at home?	Number	45	5	55	2	27	4	25	3	73	9	82	5	155	14
	Percent	34.1	3.8	44.7	1.6	77.1	11.4	71.4	8.6	43.5	5.4	51.3	3.1	47.3	4.3
141. Should the boys have been given a chance at school to learn more about:															
Cooking	Number	73	8	82	3	30	2	26	5	104	10	110	8	214	18
	Percent	55.3	6.1	66.7	2.4	85.7	5.7	74.3	14.3	61.9	6.0	68.8	5.0	65.2	5.5
Care of clothing	Number	75	3	79	3	28	2	26	3	104	5	107	6	211	11
	Percent	56.8	2.3	64.2	2.4	80.0	5.7	74.3	8.6	61.9	3.0	66.9	3.8	64.3	3.4
Child care	Number	70	6	78	5	28	2	21	6	99	8	101	11	200	19
	Percent	53.0	4.5	63.4	4.1	80.0	5.7	60.0	17.1	58.9	4.8	63.1	6.9	61.0	5.8
Home management	Number	76	3	82	2	31	2	27	2	108	5	111	4	219	9
	Percent	57.6	2.3	66.7	1.6	88.6	5.7	77.1	5.7	64.3	3.0	69.4	2.5	66.8	2.7
144. Do you think a girl's training in sewing, cooking, and other home economics subjects makes it possible for a couple to have a happier and more pleasant home?	Number	90	—	91	3	33	1	33	1	124	1	126	4	250	5
	Percent	68.2	—	74.0	2.4	94.3	2.9	94.3	2.9	73.8	0.6	78.8	2.5	76.2	1.5

For Table V-25, see page 70

Table V-26 Use of School Bank

149. Did you ever put any money in the school bank?	Number	3	49	7	50	5	25	6	26	8	74	13	78	21	152
	Percent	2.3	37.1	5.7	40.7	14.3	71.4	17.1	74.3	4.8	44.0	8.1	48.8	6.4	46.3
150. Do you think the bank is a good idea?	Number	43	2	41	3	21	2	26	3	65	4	69	6	134	10
	Percent	32.6	1.5	33.3	2.4	60.0	5.7	74.3	8.6	38.7	2.4	43.1	3.8	40.9	3.0

Item		According to Time in the Oglala Community High School								According to Sex				Total	
		Students 2 Years or Less				Students 3-4 Years								(328)	
		Boys (132)		Girls (123)		Boys (35)		Girls (35)		Boys (168)		Girls (160)			
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
151. Did it help you learn to handle money after you left school?	Number	10	11	12	4	6	9	7	6	16	21	19	11	35	32
	Percent	7.6	8.3	9.8	3.3	17.1	25.7	20.0	17.1	9.5	12.5	11.9	6.9	10.7	9.8
152. Do you think the school should continue to run a bank for the students?	Number	43	2	42	3	22	2	25	4	66	4	68	7	134	11
	Percent	32.6	1.5	34.1	2.4	62.9	5.7	71.4	11.4	39.3	2.4	42.5	4.4	40.9	3.4

Table V-27 Participation in School Organizations

Item		Boys (132) Yes	Boys (132) No	Girls (123) Yes	Girls (123) No	Boys (35) Yes	Boys (35) No	Girls (35) Yes	Girls (35) No	Boys (168) Yes	Boys (168) No	Girls (160) Yes	Girls (160) No	Total (328) Yes	Total (328) No
154. Not a member of any school organization.	Number	31	2	30	3	10	2	12	3	42	4	43	6	85	10
	Percent	23.5	1.5	24.4	2.4	28.6	5.7	34.3	8.6	25.0	2.4	26.9	3.8	25.9	3.0
Student Association	Number	7	10	8	17	10	14	12	11	17	24	21	28	38	52
	Percent	5.3	7.6	6.5	13.8	28.6	40.0	34.3	31.4	10.1	14.3	13.1	17.5	11.6	15.9
Class organizations	Number	6	12	7	18	10	13	13	10	16	25	21	28	37	53
	Percent	4.5	9.1	5.7	14.6	28.6	37.1	37.1	28.6	9.5	14.9	13.1	17.5	11.3	16.2
4 H Club	Number	3	14	5	20	1	22	3	20	4	36	8	41	12	77
	Percent	2.3	10.6	4.1	16.3	2.9	62.9	8.6	57.1	2.4	21.4	5.0	25.6	3.7	23.5
Junior Livestock Association	Number	1	15	1	24	3	21	—	23	4	36	1	48	5	84
	Percent	0.8	11.4	0.8	19.5	8.6	60.0	—	65.7	2.4	21.4	0.6	30.0	1.5	25.6
Livestock club	Number	4	13	6	19	5	18	3	20	9	31	9	40	18	71
	Percent	3.0	9.8	4.9	15.4	14.3	51.4	8.6	57.1	5.4	18.5	5.6	25.0	5.5	21.6
Other clubs	Number	8	6	9	7	11	3	8	2	19	9	18	9	37	18
	Percent	6.1	4.5	7.3	5.7	31.4	8.6	22.9	5.7	11.3	5.4	11.3	5.6	11.3	5.5

Table V-28 Oglala Light; School Newspaper

Item		Boys (132) Yes	Boys (132) No	Girls (123) Yes	Girls (123) No	Boys (35) Yes	Boys (35) No	Girls (35) Yes	Girls (35) No	Boys (168) Yes	Boys (168) No	Girls (160) Yes	Girls (160) No	Total (328) Yes	Total (328) No
156. Written for general interest.	Number	38		46		20		22		59		69		128	
	Percent	28.8		37.4		57.1		62.9		35.1		43.1		39.0	
Written strictly as school newspaper	Number	12		10		12		9		24		20		44	
	Percent	9.1		8.1		34.3		25.7		14.3		12.5		13.4	

157. Is there a need on the reservation for an information paper such as the OGLALA LIGHT tried to be when written for both older Indians and students?	Number	45	3	45	3	27	4	31	2	73	7	79	5	152	12
	Percent	34.1	2.3	37.4	2.4	77.1	11.4	88.6	5.7	43.5	4.2	49.4	3.1	46.3	3.7
158. Did the school render a service to the people of the reservation in trying to supply a paper of interest to all?	Number	41	4	45	5	25	6	27	4	67	10	74	9	141	19
	Percent	31.1	3.0	36.5	4.1	71.4	17.1	77.1	11.4	39.9	6.0	46.3	5.6	43.0	5.8
159. Did your parents have more interest in school and the paper when reservation news items were included?	Number	41	3	48	2	23	4	26	4	65	7	76	6	141	13
	Percent	31.1	2.3	39.0	1.6	65.7	11.4	74.3	11.4	38.7	4.2	47.5	3.8	43.0	4.0

For Table V-29, see page 79

Table V-30 Value of Work Details

171. Did the amount of time you spent on details interfere with your school work?	Number	5	32	8	37	2	25	6	23	9	58	14	61	23	119
	Percent	3.8	26.5	5.7	30.9	11.4	62.9	17.1	65.7	5.4	34.5	8.8	38.1	7.0	36.3
172. Did you have a lot of time to waste when working on detail?	Number	5	35	7	38	4	22	3	24	7	58	11	61	18	119
	Percent	3.8	24.2	6.5	30.1	5.7	71.4	8.6	68.6	4.2	34.5	6.9	38.1	5.5	36.3

Chapter 6

The Elementary Day Schools

The extension downward into the elementary day schools of the curriculum and program revision resulting from the 1939 Survey[1] of Pine Ridge students was a wise step. The distribution of the day schools over the reservation makes them easily available for adults to observe and study the demonstrations carried on by the schools.

The concept of the Indian Service day school as a community demonstration and service center, instead of strictly a book-centered school for children, extends the service of these schools to the entire community, rather than limiting it to children. The school is available to help everyone learn to live better.

The findings of the 1939 Survey emphasized the need for Pine Ridge people to learn to live better on their own land. This survey, and other sources of information, made it plain that land was a prime resource of the people; that livestock, gardening, and canning were ways to convert this resource into better living.

What was the response of the people to this program?

LIVESTOCK

Cattle

Activities introduced into some of the Pine Ridge day schools included calf clubs, junior cattle associations and 4-H clubs. Calves were issued to boys and girls who took part in these activities and it was made possible for boys and girls to own some of the livestock.

Of the 295 boys replying to this section of the interview 57, or about 1 in 5 (19.3 percent), took part in the cattle program. By comparison, only about 1 in 20 (5.8 percent) of the girls took part.

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[1] Profits of the Pine Ridge Survey; **Indian Education,** December 15, 1940, p.p. 5-8 see also **Indian Education** for November 1 and November 15, 1939.

Of the boys, 12.2 percent earned cattle; 6.8 percent took additional heifers on a repay basis. See Table VI-1.

Over two thirds of the people who received cattle from the school, either earned or purchased, got only 1 or 2 animals—thus the benefits were widely but thinly spread. Five purchasers bought 83 animals, one reports earning 30 animals; and a total of 119 heifers went to Pine Ridge ranchers from stock kept at elementary schools. See Table VI-2. (See page 112)

Attendance at cattle auctions and sales, and participation in cattle clubs, was not extensive in the elementary schools. However 20 men report that membership in a school cattle club has been helpful to them since leaving elementary schools. See Table VI-3.

Table VI-3 Number Of Cattle Secured From Day Schools

Number of Heifers Secured	Number of Students Who Earned Cattle At School	Number of Students Who Bought Cattle From School	Number of Students Who Received Cattle
1	6	4	10
2	8	1	9
3	2	—	2
5	—	1	1
7	—	1	1
15	—	1	1
22	—	1	1
30	1	—	1
34	—	1	1
Total 119	17	10	27

The following statements concerning cattle program were volunteered:

"More time should be spent with cattle instead of horses."

"At first I was afraid to talk in front of a group—After being president of a 4-H club I learned not to be afraid."

Horses

Morgan stallions were placed at certain schools. Parents were given an opportunity to breed their mares to these stallions to get

better cow ponies. Caring for horses and colts gave the school children an opportunity to learn better methods of caring for their horses. See Table VI-4, page 113.

Approximately one third of the people who reported said the day schools they attended had stallions. Fifty-two of the boys (about 18 percent) helped to care for these animals; forty-eight (about 16 percent) report that they learned to ride. About 1 in 10 bred mares to the school stallion.

The acquisition of horses appears to be largely a boys interest. Twenty-five boys (8.5 percent) and 7 girls (2.7 percent) report earning colts from school or from their parents. More boys than girls report help from the school in training their horses than report earning horses.

As it had been reported that polo had been introduced as a community sport at Number 4 Day School in 1931 and 1940 a special inquiry was made concerning the polo and other horse-training activities which are summarized herewith.

The seven men interviewed who had taken part in polo and horse-training activities all agreed on items 5 and 6. A selection of their independent statements given below indicates that wider participation in horse-training activities would have been useful. Polo does not appear to be a highly effective method of training cattle ponies for the specific tasks they perform. The statements are:

> "The thing that held my interest was training the horses in jumping, cutting out calves, kneeling."
>
> "My main work in polo was training the horses. I enjoyed the training more than the game."
>
> "People of the community showed great interest mainly because of the Indian's love of his horse. I think it showed us how to treat our horses better."
>
> "I did rent my horses out for use in rodeos off the reservation." (He entered in competition for prizes in roping and cutting out calves.)

The plan of keeping stallions at the day schools meets with wide approval, even though stallions were reported at only one-third of the schools. Of the entire group, 352 people (63.8 percent) are in favor of keeping stallions at day schools, with 68 (12.3 percent) not in favor. This response, together with the favorable answers reported in Chapter Five in regard to keeping pure blood bulls at Oglalla Community High School, indicates that the Indian people have very widely accepted the idea of using thoroughbred sires provided by the schools as a means of improving their cattle and horses. Two objecting statements were: "The school people are too busy and a stallion should not be kept at school. They are dangerous for children." "Do away with the whole program. It is a waste of the students' and instructor's time." Another, on the contrary, reports: "Improves our horses and many Indians could sell their horses and colts for bigger money."

Milk Cows

Milk cows were kept at some of the day schools. This was partly to provide milk for the school lunch and also to give the children and parents an opportunity to learn about the care of milk cows and the use of milk for food. See Table VI-5.

The school demonstration of caring for a milk cow and using the milk in the school lunches, apparently persuaded a number of families to get cows and improve their diet. Seventy-eight people (14.1 percent) report that their parents got a milk cow after seeing how the milk was used and the cow cared for at school. It is interesting also to note that men and women report their families getting cows and using milk in about the same proportions, (e.g. 14.9 percent and 12.8 percent). This in spite of the fact that men report much greater participation in taking care of the school cow than do the women. More people favored continuing to keep cows at the elementary schools than were in favor of any other elementary or high school livestock activity. Following is a selection of independent statements regarding milk cows at day school:

> "Good for children to learn to drink milk — learn how to make butter — cook with milk and cream — learn to sell cream."
>
> "Both 'husband and wife' would like a cow at present time."
>
> "Milk doesn't taste good and many children do not drink it at home."

Goats

To provide milk for the school lunches, small goat herds were placed at a few of the schools. Children were allowed to earn a nanny goat to take home by helping care for the school herd. Parents were often allowed to buy or earn a goat. The school buck could be used to breed owned nannies. See Table VI-6.

Fewer schools were supplied with goat herds than with milk cows, consequently only 22.4 percent of respondents report that they took part in the goat program. However, nearly every one who tried it reported they liked goats' milk. Because only a limited

Plate 6-3 Oglala Community School—Elementary Grades

As part of the activity program that helps the children learn reading and arithmetic, the little folks at the boarding school also learn how to care for young chickens.

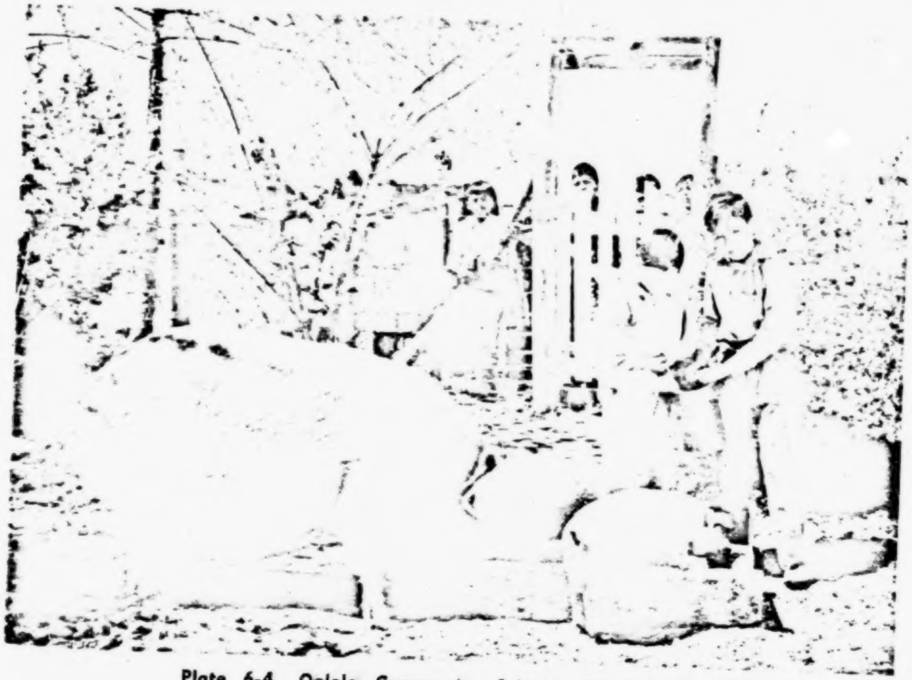

Plate 6-4 Oglala Community School—Elementary Grades

A junior swine project at the "Elementary School Ranch" interests the intermediate grades, which also profit from the sale of the shoats.

Plate 6-5 Goats at a day school

Many Pine Ridge Indians did not used to like milk cows. So a small goat herd was introduced at some of the day schools and the children taught to care for the goats. The milk was served at the school lunch. Later many parents acquired goats.

Plate 6-6 Hot lunch preparation—Wanblee Day School

When the emphasis was turned from boarding to day schools in the early 'Thirties, a hot lunch was made part of the program at each of the day schools. Sometimes the wife of the teacher was the housekeeper; at other schools, a local Indian housewife was employed. Many of the older girls were helpers and were often given some instruction in cooking.

number had goat projects only a few schools made goats' milk cheese. Seventy-four (about 12 percent) report earning or buying goats. Ten people (1.8 percent) report still having goats. The same number reports that the school helped them start their goat herds. About 20 percent like goats' milk. Over 200 people (37 percent) think goat projects should be continued in schools as compared with over 77 percent in favor of keeping milk cows at school, this difference probably reflects the smaller number having experience with goats. Judging from the independent statements, there seems to be a dislike of these animals, regardless of the obvious contribution they made to the food supply of many families. A sample of these comments follows:

> "Indian people will not keep goats."
>
> "Goats would be good for families that do not have cows."
>
> "Someone stole the goats when the family went spud picking."
>
> "Yes, milk would be good for the school children."
>
> "Goats were mistreated and weren't practical. Indians don't like goats."
>
> "No, doesn't look good, doesn't smell good, too much trouble to keep them."
>
> "I think it would be okay, because they are easy to keep. Goats are easier to keep than cows."
>
> "No one likes them. They run horses wild and cows wild."
>
> "Yes, as they (goats) give milk and furnish good meat. Increase faster than cattle and people can have more meat to eat and oftener."

Chickens

Chickens were kept at some of the day schools. An effort was made to interest the Indian families in keeping chickens. Sometimes the children or their parents earned baby chicks.

At the time this project was started there were very few chickens on the reservation. Ten years later it was estimated that more than ten thousand were owned by individual Indian families.

Less than half (40.8 percent) of the respondents report chicken projects in the day schools, about 1 in 3 (32.1 percent) took part. Eggs and meat were popular foods. See Table VI-7.

The chicken projects have been relatively successful in spreading to the homes; 83 people (15.1 percent) report starting home flocks from stock secured from the school, with a total of 119 (21.6 percent) reporting home flocks. About 18 percent, report that their parents got help in learning to raise chickens; 20.1 percent got help from the school in learning what grain to raise.

Opinion is strongly in favor of the chicken projects at the day schools, 364 replies (66 percent) in favor; 57 (10.7 percent) not in favor. There is even a larger percent in favor of continuing the projects with 411 people (74.6 percent) for and 46 (8.3 percent) against continuing the projects.

Following are selected independent statements concerning the chicken projects.

> "Families would have chickens for eggs and meat at home."
>
> "It is like the goat projects. Didn't help the people any. They can learn to carry on at home."
>
> "Yes it helps people get interested in owning chickens. Each family should own a flock."
>
> "No, Indians don't have housing or feed for chickens."
>
> "No, the people already know all about raising chickens. We learn about chickens at home."

FRUITS & BERRIES

Many years ago the Indians found wild fruits in the Dakotas. Some of these were buffalo berries and choke cherries. Recently the Agricultural Experiment Station at Mandan, has interbred these plants to produce more and larger fruit. These improved fruit trees and berry vines were bought and planted at some of the day schools. See Table VI-8.

According to reports the number of day schools that demonstrated improved varieties of fruit trees and berry vines was very small. With 75 (13.6 percent) reporting, only 5 (9.2 percent) report teachers explaining the development and use of these improved varieties of fruit and berries; 16 (2.9 percent) report getting trees and plants for their homes. Less than 1 in 10 (8.5 percent) report fruit from these demonstration varieties being served as part of school lunches. About 10 percent of the small number who answered the question about how the fruits were prepared, report they were canned at school; 2.2 percent report fruit eaten fresh and 1.1 percent report its use as dried fruits.

In spite of small number taking part 278 (50.4 percent) of the group were of the opinion that day schools should continue to plant these improved varieties of fruit trees and vines, with 15.1 percent not in favor.

The independent statements which follow show extensive use of available wild fruits. This may account in part for limited interest in the cultivation of fruits and berries as a school project:

> "Saves time in traveling to look for fruit."
>
> "Yes, it makes the yard look pretty."
>
> "Should have tame fruit such as apple trees, plum trees, cherry trees and berries."
>
> "They produce better fruits and bigger which makes it easier to be picked than wild fruits."
>
> "So many white people are destroying these native plants. Instead of picking they yank up whole plant. We need training for all on the use and preservation of wild fruits. Most people are destructive to wild trees. Need to know how to use but not destroy. I've seen many an Indian family that wouldn't have lived through the winter without these wild fruits and berries."
>
> "Let the forestry take care of that."
>
> "Wild fruit is plentiful in our community and I think it should be made use of instead of letting it all go to waste."
>
> "Indians might be able to learn something about fruits if this is continued."
>
> "Trees are difficult to start out here on the prairie."
>
> 'The girls will be able to learn how to make jam and jelly."

GARDENS

In many schools a garden was planted. In many places there was a community garden planted on school land.

School gardens appear to be the most highly regarded of any of the school projects. There was also very active community participation in this project. See Table VI-9.

Almost 4 out of 5 (78.7 percent) report school gardens at the school they attended. Nearly 61 percent report taking part in garden projects with about 10 percent more boys reporting participation than girls. Slightly over 1 in 4 learned to irrigate (29.2 percent), but more (37.2 percent) report having learned methods of insect pest control. Since 420 (76.2 percent) report using garden vegetables in school lunch it appears that practically every school that raised a garden used the vegetables in this way.

School root cellars stored full of squash, pumpkins, potatoes, and other root vegetables may be seen at most day schools each fall. In addition most schools have large quantities of home canned vegetables for the school lunch. The development and continuation of the school garden and canning projects have been among the most successful (and permanent) additions to the day schools programs. These practices are making a permanent contribution to better living. This is also shown by the report of half the respondents that they now have kitchen gardens for home use. The high regard of the people for the school garden projects is reflected in the 453 people (82.2 percent) who believe the school gardens were helpful to the Pine Ridge people; in the 478 people (86.7 percent) who think the school garden projects should be continued.

The following independent statements concerning garden projects are for the most part favorable although a few objections were reported.

> "Yes, an opportunity for people to earn vegetables and supplements to school lunch."
>
> "Gives children training and supplies foods they do not get at home."
>
> "I have seen gardens irrigated. At the Number Ten Day School, the results were very good. Better than dry farming."
>
> "School should be used for academic work and the pupils should not be used as hired hands."

CANNING

Canning kitchens were built near many of the day schools: at others, the school kitchen was used by Indian women to can food from the school and community garden. The children often helped the teachers can food for the school lunch.

The canning kitchens were developed as a means of preserving the garden produce, consequently their use has to some extent paralleled the development of gardens as a means of improving the food supply and assuring a better living. See Table VI-10.

Well over half of the people interviewed, (56.6 percent) report a canning kitchen near the day school they attended. Nearly as many report that Indian women use the canneries (50.4 percent). However, only 27.9 percent of the respondents report that their families use canneries; 49 percent report that canning kitchens are not used.

It appears that the teachers were successful in teaching proper canning methods to many, since 44.3 percent report that "women learned proper methods from the teachers." Over 1 in 4 (27.9 percent) helped with canning for the school lunch.

For the canning as for many other day school activities — the approval of the project and opinion in favor of continuing it exceed the number who report they have taken part.

About 3 out of 4 (71.1 percent) think the canning kitchens and school kitchen helped the Pine Ridge people. More than 3 out of 4 (78.2 percent) are in favor of having the canning kitchens and school kitchens continued for the use of Pine Ridge housewives.

Too few people replied to the questions about how many years canning kitchens were used, to give any conclusive answers. They were apparently used from 1 to 5 years by about 70 people — 10 report using them as much as 9 years.

The independent statements listed below show considerable agreement in response to the question. **"In your opinion, should the school kitchens and canning kitchens be continued for the use of the Pine Ridge housewives? Explain briefly":**

> "Yes, most Indian homes do not have canning equipment."
>
> "Yes, They are very handy for the women in the community."
>
> "They keep food for winter use and give local people sociability."
>
> "Usually every year it is the same ones who do canning. Most generally it is employees wives."
>
> "Yes. Everybody should learn to can garden produce."
>
> "Learn to can — most don't have pressure cookers."
>
> "School serves as a community center, providing opportunities for better living."
>
> "It helps to provide food out of season. Many young girls learn to can for themselves which they would not learn at home."
>
> "Yes, they are very handy for the women in the community."
>
> "Some do better canning at home, closer to their gardens."

SCHOOL LUNCHES

In many of the schools the children helped prepare and serve the school lunch. They were supposed to be taught something about cooking while helping prepare the school lunch. See Table VI-11.

Helping prepare and serve the school lunch was to some extent a girls prerogative, with 65.2 percent of girls participating as compared with 28.1 percent of boys. Nearly half (45.2 percent) of the respondents participated at some time in helping with the school lunch. Girls helped more often than boys, and in greater numbers. Over 40 percent helped at least once a week, with nearly 20 percent reporting that they helped daily. There is a preponderance of opinion in favor of continuing the school lunches.

A total of 471 people (85.5 percent) are in favor; 3.4 percent are not.

The number of independent statements submitted concerning school lunches was small. The one quoted shows the general regard of the people for the school lunch program; viz, "The only good meal the Indian kids get is at the school."

COD LIVER OIL

Health examinations made during the drought period showed that some of the children were not getting the right kind of food. These children were given a big spoonful of cod liver oil daily to make them more healthy. See Table VI-12.

Cod liver oil was widely used with over three fourths (76.6 percent) reporting that cod liver oil was served in school they attended. Nearly half (47.5 percent) said they liked it; over 70 percent think the cod liver oil improved their health. Over one in three, (36.3 percent) now give cod liver oil or vitamin tablets to their children.

The opinions concerning cod liver oil do not appear to be based on short term experience. Some 60.3 percent report cod liver oil served at the school they attended for one school year or more.

Over half the parents approved; only 3.4 percent objected, the rest "didn't care."

SHOWERS AND LAUNDRIES

At certain day schools, showers and laundries have been provided so that the children and the parents might use them. See Table VI-13.

The replies to questions about showers and laundry rooms show marked inconsistency between amount of use and desire to have showers and laundry rooms continued. These facilities were reported in the schools they attended by 61.5 percent of the respondents; 37 percent used the school showers; 7.1 percent used the school laundries. Nevertheless 73.3 percent are in favor (8.7 percent disapproved) of continuing these facilities at the schools. A considerable range of opinion is also revealed by the independent statements. One statement in particular reveals that facilities would have been used more, if properly encouraged:

"Never got to use them, they were kept locked."

A particularly revealing statement indicating improved home laundry methods, which may in time justify discontinuing the school laundry is: "Laundry room is not good any more, people all have washing machines." Other favorable independent statements are:

> "Because it was hard to wash and take baths at home."
>
> "Teach children personal hygiene."
>
> "So children could keep clean, as many don't have running water at home."
>
> "Would encourage people to bathe in winter when it's hard to get water."
>
> "Parents should be responsible for keeping their children clean and not depend on teachers to do it."
>
> "Helps keep everybody clean."

SEED SELECTION

During the drought years many crops planted on the reservation burned up or died for want of moisture.Sometimes a few plants lived. When that happened the school was advised to save the seeds from these hardy plants and plant them the next year. It was hoped to select drought-resistant seeds which would give better crops and a better living for the people in future periods of drought. See Table VI-14.

Selection and saving of drought-resistant seeds was little practiced and in general received a very poor response. Only 18.1 percent report such seed selection practiced at their schools. 58.8 percent report no such practice. About 15 percent (14.9 percent) report that families used this method after leaving school, with nearly three times as many (43 percent) report no such use.

The independent statements submitted were all on the "No" side.

> "No. Seed houses have better seeds."
>
> "It is better to buy new seeds."
>
> "No. We have irrigation projects and any seed grows if it is watered."

WEAVING

Large looms were placed at some of the day schools and the boys and girls taught to weave. Sometimes Indian women were invited to use the looms to make things for themselves and to sell.

Three hundred forty-one (61.9 percent) report looms at the day schools they attended. Seventy-seven boys (26.1 percent) learned to weave; 147 girls (57.4 percent) learned to weave. In addition 144 (26.1 percent) report that their mothers or other members of the family learned to weave. Eighty-eight (16 percent) used the school loom; only 9 (1.6 percent) report having looms in their own homes. See Table VI-15.

This small number of looms in the homes is understandable in view of the small size of the homes and the very considerable amount of floor space required for a loom. Space to accommodate even the small table type of looms would be hard to find in most Pine Ridge homes.

In spite of this difficulty, 166 (30.1 percent) report having woven articles for use or sale, this probably representing materials produced for the most part on the school looms. Thirteen percent report their mothers wove articles for use or sale, 15 percent that they now have clothing or furnishings for which they made the cloth.

Interest in the weaving program is still high. Over 50 percent, 284 people, would like to learn to weave now if they had a chance; 405 (73.5 percent) think schools should continue the weaving instruction with only 9.2 percent expressing the opposite opinion. Over 400 (74.4 percent) think schools should provide looms for community use, with 9.2 percent opposed to this practice.

In general the weaving program was and continues to be of use and interest to about half the group interviewed. About one-fourth of the group are indifferent, and about one-tenth opposed to the weaving program.

BEAD AND QUILL WORK

For several years craft teachers were employed to visit the schools to encourage and help the girls and their mothers to do beaded buckskin work for sale. See Table VI-16.

Visits of crafts teachers are reported by 173 (31.4 percent) while 283 (51.4 percent) report no such visits. Over 10 percent report doing beaded buckskin work for their own use, this including a "Yes" answer from over 5 percent of the men. About 5 percent report making beaded buckskin articles for sale. This includes 2 percent affirmative replies from men. Only 1 in 10 (10.7 percent) report the ability to do quill work, with 68.8 percent replying in the negative. In spite of small participation and the ability of only a few to do bead and quill work 342 people (62.1 percent) agree that many women would be interested in doing beaded buckskin work to increase the family income. These answers probably reflect the wide spread need and desire for increased income from any source. The independent statements pointing out shortages of raw materials and low prices are probably more realistic than the expressions of interest represented in the 62.1 percent of "Yes" replies. However, improved purchasing and marketing could probably overcome these handicaps. The independent statements submitted are:

> "Not interested in them. Don't have time, beads scarce and buckskin scarce."
>
> "Right kind of beads are hard to get and shop only wants certain kind."
>
> "After they buy beads not much left for profits."

The need is plain for continued help and improved management of the arts and crafts program.

HOME REPAIR PROJECTS

For several years a rehabilitation fund was available in some of the day schools communities, to help people repair their homes. The day school shop teacher worked with men who wanted to repair their homes and gave the older school boys a chance to help so they could learn about home repair. See Table VI-17.

Slightly less than one-fourth report home repair projects in the elementary schools they attended, with 15 percent taking part in the project. This is high participation since projects were organized in only 3 schools. Twice as many boys took part in these projects as girls. For the group, 7.8 percent report their homes repaired through home repair projects.

Opinion is strongly in favor of the home repair projects in helping to teach Indians to care for their homes, 357 individuals (over 65 percent) giving "Yes" answers, only 8.3 percent "No" answers. The few independent statements submitted are practical, with clear emphasis on getting the homes repaired, only one recognizing the educational implication of the projects:

> "Yes. It will provide an opportunity to repair homes with less expense."
>
> "Yes. Younger people can't work with tools."
>
> "I don't think so because of the red tape involved."
>
> "Yes. It is especially good for people who have no men folks to do work."

SCHOOL LIBRARY AND COMMUNITY CENTERS

The attempt was made for many years to open the school libraries in the day schools for use by the older people, and to let

the children borrow books to read at home. The school buildings (community building) were supposed to be used for community parties or for evening movies for the older people. See Table VI-18.

School libraries and community centers meet with widespread approval, 456 people (82.7 percent) reporting them "good," with only 45 (8.2 percent) expressing unfavorable opinions.

The present use of school libraries and community centers is apparently small, as only 37.7 percent report these activities now in progress with 48.4 percent reporting no such activity. The people want libraries and community centers as shown by 448 answers (81.3 percent) in favor of continuing this service.

A rough analysis of the school library and community center activities according to activity and frequency of participation suggests that this program has many undeveloped possibilities.

Movies shown at the school are the most frequently reported activity with 51 people (10.3 percent) reporting. Children taking books from library is next with 29 (5.3 percent) reporting. The 6 adults (1.1 percent) reporting use of the library suggest that libraries should have offered more books and periodicals of interest to adults. This is also suggested by the one independent statement submitted, viz: "Should carry good magazines besides books." The 156 reports (28.3 percent) that none of the activities listed were carried on at the schools they attended indicates the limited development of this program. See Table VI-19.

The lack of well chosen periodicals and other reading material in the home suggests the need of increasing school library service to the adults of the communities.

There is considerable use of the schools for community affairs at the present time. A total of 397 people (53.9 percent) report going to the school or community building for some activity at least once a month, with 33 percent reporting as often as once a week. An additional 72 individuals, (13.1percent) go 3 or 4 times a year; 9.1 percent report never going to school and community centers.

CLOTHING

During the 1930's the Government stopped giving clothes to school children. After discussion with the parents it was decided that when the family did not have money to buy clothing, either the child or one of the parents might work at the school and earn the clothing.

That the respondents themselves or members of their families had worked for clothing in well over half the cases reporting (60.8 percent) is shown by Table VI-20.

COMMUNITY FESTIVALS

At some of the day schools, community festivals or rodeos were held. To get ready for these, the older boys learned to play polo; the children were helped to teach their horses tricks; and many other kinds of community recreation were introduced.

Community festivals were not a common feature of the school (See Table VI-21) as only 36.7 percent report such festivals, as compared with 51.7 percent reporting no festivals. The festivals are considered a good thing for both children (61.9 percent favorable) and grown ups (67 percent favorable) but are not now held in many communities (33.2 percent still holding as compared with 46.3 not holding). In spite of favorable consideration less than half (42.8 percent) are in favor of reviving the community festival program. No replies were volunteered as to types of activities in which respondents would take part if community festivals were to be continued.

MOST DESIRABLE AND LEAST DESIRABLE PROJECTS

Of all the school projects in which respondents have taken part while in elementary school, which are they most in favor of continuing? The answer to this question is an indirect evaluation of the entire elementary school program of the reservation, by adults who are the educational product of the Indian Service and Public and Mission elementary schools, plus the varying amounts of education they have received since leaving elementary school.

Table VI-22 Elementary School Projects in Rank Order of Percentage of Replies in Favor of Continuing Each Project

Project	Boys		Girls		Total	
Gardens	264	89.5	214	83.6	478	86.7
School Lunches	256	86.8	215	84.0	471	85.5
Library	248	84.1	200	78.1	448	81.3
Canning Kitchens	234	79.3	197	76.9	431	78.2
Milk Cows	232	78.6	195	75.9	427	77.4
Chickens	222	75.3	189	73.5	411	74.6
Weaving	215	72.9	190	74.2	405	73.5
Showers and Laundry Room	221	74.9	183	71.5	404	73.3
Home Repair	225	76.3	175	68.3	400	72.6
Horses (Keep Stallion)	202	68.5	150	58.4	352	63.8
Improved Native Fruits	152	51.5	126	49.2	278	50.4
Community Festivals	130	44.1	106	41.4	236	42.8
Goats	112	37.9	95	37.0	207	37.5

It is interesting to note the extent of agreement between males and females in these replies. The 6 top ranking projects (of a total of 13) are all related (with exception of library) to improved food production by subsistence methods in which people for the most part consume products of the projects directly without any intermediate conversion to cash. The demonstration by the school of these subsistence methods for better living by way of improving the food supply have apparently met with a great deal of favor among the Pine Ridge Sioux.

The possibilities of the school as a cultural center are obvious as indicated by the high ranking given the library.

Weaving, the shower and laundry rooms, and home repair projects cluster at the center of the rank order of preference, with only minor differences among them in percent of choices.

The fact that over 1 in 3 of 600 people interviewed were in favor of even the "least desirable" projects, viz (goats) indicates that the value of all projects was widespread. Gardening and school lunches were actively promoted by nearly every school. Equal interest in enthusiastic promotion of many of the other projects would doubtless have resulted in more Indian people being informed of the value of the so-called "least desirable" projects.

WHICH SCHOOL MOST HELPFUL IN LEARNING TO MAKE A LIVING?

The interview responses to inquiries about projects in the Indian Service elementary schools were necessarily answered only by those who had attended Indian Service schools. However, many respondents had attended either or both public and mission schools on the Pine Ridge Reservation, in addition to attending Indian Service schools.

Respondents who had attended more than one kind of elementary school on the Pine Ridge Reservation were identified by asking:

	Husband	**Wife**
Which kind of schools have you attended?	( )	( )
Indian Service Elementary School	( )	( )
Public Elementary School	( )	( )
Mission Elementary School	( )	( )

Those who replied that they had attended more than one kind of school and would presumably have some basis of comparison were asked:

Which one of these schools gave you the most help in learning to make a living?

	Husband	**Wife**
Indian Service Elementary	( )	( )
Public Elementary School	( )	( )
Mission Elementary	( )	( )

It is plain that a majority of respondents who attended either public or mission elementary schools, (or both) in addition to Indian Service elementary schools, consider the Indian Service schools the most helpful in learning to make a living. See Table VI-23. There appears to be very little difference of opinion concerning public and mission schools; but opinion is nearly 5 to 1 in favor of Indian Service schools as compared to either public or mission schools. There are, of course, many qualitative aspects of their choices which can not be represented by numerical comparisons. Many families would choose mission schools because of the religious education offered. Others would choose public schools because of supposed prestige values in attending public schools. The simple fact of which kind of school was nearest home, doubtless affected some choices. Many attended the Indian Service schools because they felt more "at home" and found the program suited to their needs. Many had no choice because there was no nearby public school. A considerable range of opinion is revealed by the independent statements which follow:

> "I learned more about what I work with, like horses and cows and branding."
>
> "The carryover from school to home was helpful to make a living; the things she does at home were taught in the Indian Service schools."
>
> "At the day school, I learned many things like carpentry, to take care of chickens, cut weeds, make the yard look nice, fix fences; also learned to speak English, read, write, care for my clothing and health."
>
> "At the Indian Service school I learned all about doing things and learning to make a living; while at the public school I learned none of these things."
>
> "The home economics training in the schools was good."
>
> "The things she does at home were taught in the Indian school."
>
> "At mission it was all prayer—at Indian schools they were taught."

HOW CAN THE SCHOOLS BE MADE MORE USEFUL TO YOU?

The interview included an invitation to suggest how the Indian Service day schools could be made more useful to the Indian people. These suggestions range from a simple statement that the schools are "all right as they are," to frank criticism of the various projects and suggestions that schools be limited to a straight academic program. In general, people are in favor of the elementary school activities and projects which help people make a better living. A number of the statements are quoted in full because of the insight they afford into the thinking of the people concerning the school program. The Indian people, through the interviews, appear to have spoken their minds freely about the shortcomings and merits of the schools. The quotations are:

> "Teach the girls more about cooking, homemaking, canning, and other things."
>
> "Let the teachers help the children more in their education which will be more helpful to them in the future........Have PTA meetings regularly and have parents understand, first, that children of today should have education so they can be better citizens."
>
> "More teaching—less fooling around."
>
> "Create projects to hire outside help so we could earn money or food when we are down and out."
>
> "They could teach more mechanics, painting and construction work."
>
> "Teach the 3-R's and forget the chickens, goats, etc. Leave that to mama and papa to do."
>
> "Day schools lack teachers to teach projects like cattle and gardens. Too much attention is given to sport and fancy haircut. Need to swing to practical projects of everyday living. Need to be able to get up and talk well. Make good appearances. Day school teachers now don't have enough interest in practical learning. Don't see to it the children really learn something. Children (kids) don't learn to talk good English—are even more shy than they used to be. Too many children don't know nothing—too much drawing. Need lots more about English. Don't know enough about spelling. Mothers used to have clubs at school to learn things like sewing, canning, etc. This was good for all."
>
> "Should teach parents the importance of education and regular attendance."
>
> "I do not think of any and I think the schools are all right as they are."

"Many Indian pupils drop out of school before finishing. Something should be done to make the pupils stay in school."

"More gardening and irrigation—keep stallions out of there." (Day schools)

"Doing a good job as it is."

"The Indian expects too much of the Government. He should try to get on his own more."

"More community gardens, more fruit trees, chickens, 4-H clubs and a pig project."

"Help people to understand the value of education and its place among the Indian people."

"Have parents come to school (day school) once a month and have a meeting and give suggestions and ideas of how they should improve the school."

"More home economics through adult sewing classes."

"Encourage parents and other people to understand the value of education. Help the children to understand responsibilities."

"Should have a place for women to go to weave, laundry and bathing, sewing; a library for the community."

CONCLUSION

The elementary curriculum, in general, has the approval of the former students. They recognize the practical advantages of the training secured by taking part in projects which improve their livestock and improve their living through better use of their local resources. Such projects as gardening, keeping milk cows, and canning kitchens are regarded as more important than arts and crafts projects. However, the arts and crafts projects are important to many people because of the supplemental income they can earn.

Projects dealing with horses are regarded as having limited importance. In spite of dislike for goats and the small number of school having goat projects, a substantial number of people recognize the value of these animals in subsistence living. The people would probably make greater use of the school libraries if suitable reading material was provided, and the libraries were regularly kept open some evenings and week-ends for adult patronage.

Item	Mixed Bloods (184)				Full Bloods (367)				Boys (295)				Girls (256)				Total (551)			
	Yes		No		Yes		No		Yes		No		Yes		No		Yes		No	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Table VI-1 Participation In Cattle Program																				
1. While in day school did you take part in the school cattle program?	16	8.7	137	74.5	56	15.2	268	73.0	57	19.3	214	72.5	15	5.8	191	74.4	72	13.0	405	73.4
2. Did you earn any cattle?	13	7.1	84	45.7	32	8.7	186	50.7	36	12.2	151	51.2	9	3.5	119	46.4	45	8.1	270	48.9
3. If you earned young cattle, did you keep them at school while you were there?	17	9.2	51	27.7	13	3.5	118	32.1	24	8.1	101	34.2	6	2.3	68	26.5	30	5.4	169	30.6
4. Did you keep them at home?	6	3.3	52	28.3	19	5.2	117	31.9	19	6.4	102	34.6	6	2.3	67	26.1	25	4.5	169	30.6
5. Did you take any additional heifers on a repay basis?	7	3.8	79	42.9	17	4.6	128	34.9	20	6.8	123	41.7	4	1.6	84	32.8	24	4.4	207	37.6
6. Did you make all your repayments?	9	4.9	36	19.6	23	6.3	79	21.5	24	8.1	69	23.4	8	3.1	46	17.9	32	5.8	115	20.8
7. Did you or anyone in your family ever buy school cattle?	6	3.3	121	65.8	8	2.3	189	51.5	11	3.7	179	60.7	3	1.2	131	51.2	14	2.5	310	56.3
8. Did the stock you earned at school help you start your present herd or any herd you have owned since leaving school?	13	7.1	46	25.0	11	3.0	112	30.5	19	6.4	95	32.2	5	1.9	63	24.6	24	4.3	158	28.6
Table VI-2 Participation In School Cattle Clubs																				
9. Did you ever go to a livestock auction or sale with a school club?	15	8.2	81	44.0	21	5.7	187	50.9	27	9.2	157	53.2	9	3.5	111	43.2	36	6.5	268	48.6
10. Were you ever an officer in a school cattle club?	5	2.6	89	48.4	10	2.7	192	52.3	9	3.1	167	56.6	6	2.3	114	44.4	15	2.7	281	50.9
11. Did your membership in a school cattle club help you in any way after you left school?	10	5.4	53	28.8	16	4.3	123	33.5	20	6.8	97	32.9	6	2.3	79	30.8	26	4.7	176	31.9

Table VI 4 Horses

14. Did the Day School you attended have a stallion?	49	26.6	98	53.3	118	32.1	205	55.8	108	36.6	157	53.2	59	22.9	146	56.9	167	30.3	303	54.8
15. Did you help take care of him?	18	9.8	70	38.1	44	12.0	155	42.2	52	17.6	119	40.4	10	3.9	106	41.2	62	11.2	225	40.8
16. Did you learn to ride horseback or learn how to care for horses as a result of working with the school horses?	12	6.5	74	40.2	45	12.3	164	44.7	48	16.3	130	44.0	9	3.5	108	42.0	57	10.3	238	43.1
17. Did you or any members of your family have mares bred to the school stallion?	11	6.0	91	49.5	41	11.2	201	54.8	32	10.8	165	55.9	20	7.8	127	49.4	52	9.4	292	52.9
18. Did you ever earn a colt for your work with the school horses or get one from your parents?	8	4.3	85	46.8	24	6.5	205	55.8	25	8.5	167	56.6	7	2.7	124	48.2	32	6.0	291	52.5
19. Did the people at the school help you train any colts you had for riding or working?	9	4.9	88	47.8	32	8.7	196	53.4	33	11.2	161	54.6	8	3.1	123	47.8	41	7.4	284	51.5
20. Do you think the plan for keeping a stallion at the day school should be continued?	105	57.1	21	11.4	247	67.3	47	12.8	202	68.5	38	12.8	150	58.4	30	11.6	352	63.8	68	12.3

Table VI-5 Milk Cows

21. Was there a milk cow at the day school you attended?	98	53.3	50	27.2	229	62.4	95	25.9	181	61.4	83	28.1	146	56.8	62	24.1	327	59.2	145	26.3
22. Did you help take care of the milk cow?	43	23.4	78	42.4	116	31.6	156	42.5	130	44.1	92	31.2	29	11.3	142	55.2	159	28.8	234	42.4
23. Was the milk used for the school lunch?	98	53.3	20	10.9	233	63.5	38	10.3	180	61.0	38	12.9	151	58.8	20	7.7	331	60.0	58	10.5
24. Did your parents get a cow after seeing how the milk was used and the cow cared for?	16	8.7	95	51.6	62	16.9	206	56.1	50	16.9	164	55.0	28	10.9	137	53.3	78	14.1	301	54.6
25. If so, was this the first time they had ever owned and used a milk cow?	9	4.9	68	37.0	38	10.3	133	36.2	31	10.5	113	38.3	16	6.2	88	34.3	47	8.5	201	36.4
26. Do you think they got the idea from the school?	18	9.8	59	32.1	59	16.1	125	34.1	44	14.9	101	34.2	33	12.8	83	32.2	77	13.9	184	33.4
27. Do you think the day schools should continue to have milk cows?	135	73.4	11	6.0	292	79.6	19	5.2	232	78.6	18	6.1	195	75.9	12	4.6	427	77.4	30	5.4

Item	Mixed Bloods (184)				Full Bloods (367)				Boys (295)				Girls (256)				Total (551)			
	Yes		No		Yes		No		Yes		No		Yes		No		Yes		No	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Table VI-6 Goats																				
28. While in day school, did you take part in the school goat program?	42	22.8	107	58.2	82	22.3	237	64.6	75	25.4	188	63.8	49	19.1	156	60.7	124	22.4	344	62.4
29. Did you like and drink goat milk regulary with the school lunches?	30	16.3	89	48.4	85	23.2	152	41.4	64	21.7	142	48.1	51	19.8	99	38.5	115	20.8	241	43.7
30. Did your school make goat milk cheese?	19	10.3	97	52.7	39	10.6	190	51.8	30	10.2	169	57.3	28	10.9	118	45.9	58	10.5	287	52.0
31. Did you earn any goats?	17	9.2	101	54.9	26	7.1	209	56.9	28	9.5	117	60.0	15	5.8	113	51.9	43	7.7	310	56.2
32. Did any member of your family earn or buy goats?	7	3.8	118	64.2	24	6.5	217	59.1	15	5.1	195	66.1	16	6.2	140	54.5	31	5.6	335	60.8
33. Do you now have goats?	2	1.1	129	70.1	8	2.2	140	38.1	5	1.7	211	71.6	5	1.9	158	61.5	10	1.8	369	66.9
34. If you now have goats, did you get your start from the school goats?	2	1.1	67	36.4	8	2.2	137	37.3	6	2.0	115	39.0	4	1.6	89	34.6	10	1.8	204	37.0
35. Did you ever eat and learn to like goat meat?	24	13.0	101	54.9	89	23.4	171	46.6	63	21.4	154	52.2	47	18.3	118	45.9	110	19.9	272	49.3
37. Do you think the goat herds should be kept at the day school?	54	29.2	82	44.6	153	41.7	135	36.8	112	37.9	121	41.1	95	37.0	96	37.3	207	37.5	217	39.3
Table VI-7 Chickens																				
38. Was there a chicken project at your school?	67	36.4	54	29.4	158	43.1	118	32.1	121	41.0	96	32.6	104	40.6	76	29.6	225	40.8	172	31.2
39. If so, did you take part in it?	49	26.6	78	42.4	128	34.9	127	34.6	88	29.8	130	44.1	89	34.8	75	29.3	177	32.1	205	37.2
40. Did you eat eggs and meat from the school flock as part of the school lunches?	70	38.1	53	28.8	163	44.4	87	23.7	129	43.7	83	28.2	104	40.6	57	22.3	233	42.3	140	25.4
41. Did you or your parents get any chickens from the school flock for a flock at home?	27	14.7	97	52.7	56	15.2	213	58.0	43	14.6	178	60.3	40	15.6	132	51.5	83	15.1	310	56.2

42. Do you now have any chickens at home?	51	27.7	86	46.8	68	18.5	219	59.7	66	22.4	174	59.0	53	20.7	131	51.1	119	21.6	305	55.3
43. Did your parents get help from the school in learning to raise and care for chickens?	27	14.7	100	54.4	72	19.6	189	51.5	57	19.3	163	55.3	42	16.4	126	49.2	99	17.9	289	52.4
44. Did they ever get help from the school in learning what grain to raise for chicken feed?	30	16.3	97	52.7	81	22.1	176	47.9	62	21.0	157	53.2	49	19.2	116	45.2	111	20.1	273	49.5
45. In your opinion, were the chicken projects helpful to the people of Pine Ridge reservation?	107	58.2	27	14.7	257	70.0	32	8.7	197	66.8	38	12.9	167	65.2	21	8.3	364	66.0	59	10.7
46. Do you think the chicken projects should be continued at the day schools?	130	70.7	18	9.8	281	76.6	28	7.6	222	75.3	28	9.4	189	73.5	18	7.0	411	74.6	46	8.3

Table VI-8 Improved Native Fruits

47. Were any of these trees and vines planted at your school?	28	15.2	122	66.3	47	12.8	170	46.3	39	13.2	219	74.2	36	14.1	173	67.6	75	13.6	392	71.1
48. Did the teacher explain what they were and how they were developed?	17	9.2	76	41.3	34	9.3	159	43.3	28	9.5	134	45.4	23	9.0	101	39.4	51	9.2	235	42.6
49. Did you or your parents ever get any of these trees or vines to plant at home?	3	1.6	99	53.8	13	3.5	202	55.0	9	3.0	169	57.3	7	2.7	132	51.6	16	2.9	301	54.6
50. Were the fruit and berries produced at the school ever served at the school as part of the school lunch?	11	6.0	81	44.0	36	9.8	172	46.9	24	8.1	144	48.9	23	9.0	109	42.6	47	8.5	253	45.9
52. Do you think the day schools should continue to plant improved wild fruit trees and vines?	89	48.4	31	16.8	189	51.5	52	14.2	152	15.5	49	16.6	126	49.2	34	13.3	278	504	83	15.1

Table VI-9 Gardens

53. Was there a school garden at your day school?	132	71.8	21	11.4	302	82.3	38	10.3	245	83.1	29	9.8	189	73.8	30	11.7	434	78.7	59	10.7
54. Did you work in the school garden?	96	52.2	47	25.5	245	66.7	83	22.6	208	70.5	54	18.3	133	51.9	76	29.7	341	61.9	130	23.6

Item	Mixed Bloods (184)				Full Bloods (367)				Boys (295)				Girls (256)				Total (551)			
	Yes		No		Yes		No		Yes		No		Yes		No		Yes		No	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Table VI-9 Gardens (Continued)																				
55. Did you learn to irrigate?	44	23.9	93	50.6	117	31.9	205	55.8	112	38.0	143	48.4	49	19.1	155	60.5	161	29.2	298	54.1
56. Did you learn to control cut worms, beetles and other garden pests?	55	29.9	84	45.7	150	40.9	170	46.3	124	42.0	130	44.1	81	31.6	124	48.4	205	37.2	254	46.1
57. Did your parents help in the school or community garden?	68	37.0	75	40.8	184	50.1	142	38.7	146	49.4	114	38.7	106	41.4	103	40.2	252	45.7	217	39.4
58. Were fresh or canned vegetables from the school garden served as part of the school lunch?	124	67.4	18	9.8	296	80.6	30	8.2	235	79.7	26	8.8	185	72.3	22	8.6	420	76.2	48	8.7
59. Do you now have a kitchen garden for your home use?	83	45.1	65	35.3	194	52.9	135	36.8	153	15.9	112	38.0	124	48.4	88	34.4	277	50.3	200	36.3
60. In your opinion, are the school gardens helpful to the Pine Ridge people?	145	78.8	10	5.4	308	83.9	26	7.1	247	83.7	25	8.5	206	80.5	11	4.3	453	82.2	36	6.5
61. Do you think school garden projects should be continued in the day schools?	155	84.3	7	3.8	323	88.0	10	2.7	264	89.5	9	3.0	214	83.6	8	3.1	478	86.7	17	3.1
Table VI-10 Canning Kitchens																				
62. Was there a canning kitchen near your school?	101	54.9	55	29.9	211	57.5	119	32.4	178	60.3	89	30.2	134	52.3	85	33.2	312	56.6	174	31.6
63. Did the Indian women use the school kitchen for canning?	90	48.9	44	23.9	188	51.2	97	26.4	146	49.5	85	28.8	132	51.6	56	21.9	278	50.4	141	25.6
64. Did any members of your family use the school kitchen for canning?	54	29.4	83	45.1	100	27.2	197	50.9	78	26.4	155	52.5	76	29.7	115	44.9	154	27.9	270	49.0
66. Did the teacher help them learn proper methods of canning?	76	41.3	38	20.7	168	45.8	80	21.8	124	42.0	71	24.1	120	46.8	47	18.3	244	44.3	118	21.4

67. Did you ever help with the Canning for the school lunches	33	17.9	97	52.7	120	32.7	170	46.3	42	16.6	179	60.7	104	40.6	88	34.4	151	27.8	267	48.4
68. Do you think that the canning kitchens and school kitchens helped the Pine Ridge people?	132	71.8	14	7.6	260	70.8	38	10.3	213	72.2	29	9.8	179	69.9	23	9.0	392	71.1	52	9.4
69. In your opinion, should the school kitchens and canning kitchens be continued for the use of the Pine Ridge housewives?	144	78.3	5	2.7	287	78.2	12	3.3	231	78.3	9	3.1	197	76.9	8	3.1	431	78.2	17	3.1

Table VI-11 School Lunches

70. Did you help prepare the school lunches?	60	32.6	98	53.3	190	51.8	151	41.1	83	28.1	189	64.1	167	65.2	60	23.4	250	45.4	249	45.2
71. In your opinion, should the school lunches be continued?	146	79.4	6	3.3	325	88.5	13	3.5	256	86.8	10	3.4	215	84.0	9	3.5	471	85.5	19	3.4

Table VI-12 Cod Liver Oil

74. Was cod liver oil ever served at your school?	130	70.7	31	16.8	292	79.6	48	13.1	226	76.6	50	16.9	196	76.6	29	11.3	422	76.6	79	143
75. Did you and the other children like the cod liver oil?	68	37.0	69	37.5	194	52.9	105	28.9	147	49.8	90	30.5	115	44.9	85	33.2	262	47.5	175	31.8
76. Do you think the cod liver oil improved your health?	115	62.5	18	9.8	273	74.4	18	4.9	208	70.5	21	7.1	180	70.3	15	5.8	388	70.4	36	6.5
77. Do you give cod liver oil or vitamin tablets to your children?	72	39.1	40	21.7	128	34.9	84	22.9	99	33.5	66	22.4	101	39.4	58	22.6	200	36.3	124	22.5

Table VI-13 Showers and Laundries

80. Were there showers at your day school?	114	62.0	42	22.8	225	61.3	107	29.1	188	63.7	81	27.4	151	59.0	68	26.6	339	61.5	149	27.0
81. Do you or your family use the school showers?	70	38.1	71	38.6	134	36.5	148	40.3	116	39.3	120	40.7	88	34.4	99	38.7	204	37.0	219	39.7
82. Did you or your family use the school laundry room?	8	4.3	132	71.8	31	8.4	244	66.5	15	5.1	216	73.2	24	9.4	160	62.5	39	7.1	376	68.2
83. Do you think that the showers and laundry rooms should be continued at the day schools?	128	69.6	20	10.9	276	75.2	28	7.6	221	74.9	23	7.8	183	71.5	25	9.8	404	73.3	48	8.7

Item	Mixed Bloods (184)				Full Bloods (367)				Boys (295)				Girls (256)				Total (551)			
	Yes		No		Yes		No		Yes		No		Yes		No		Yes		No	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Table VI-14 Seed Selection																				
84. Did such a seed selection take place at your school?	21	11.4	116	63.1	79	21.5	208	56.7	62	21.0	180	61.0	38	14.8	144	56.2	100	18.1	324	58.8
85. Did this seed selection plan continue at your school?	18	9.8	61	33.2	44	12.0	130	35.4	41	13.9	107	36.3	21	8.2	84	32.8	62	11.2	191	34.7
86. Have you or any members of your family followed this method of getting drought-resistant seeds since leaving school?	20	10.9	80	43.5	62	16.9	157	42.8	47	15.9	137	46.4	35	13.7	100	39.1	82	14.9	237	43.0
87. Did you plant these seeds at a later season?	18	9.8	64	34.8	63	17.2	108	29.4	47	15.9	101	34.2	34	13.3	71	27.7	81	14.7	172	31.2
Table VI-15 Weaving																				
91. Were there looms at your school?	119	64.7	43	23.4	222	60.5	107	29.1	168	56.9	102	34.6	173	67.6	48	18.7	341	61.9	150	27.2
92. Did you learn to weave?	70	38.1	71	38.6	154	42.0	134	36.5	77	26.1	154	52.2	147	57.4	51	19.9	224	40.6	205	37.2
93. Did your mother or some other member of your family learn to weave?	47	25.5	91	49.5	97	26.4	195	53.1	77	26.1	155	52.5	67	26.2	131	51.2	144	26.1	286	51.9
94. Do you now have a loom?	1	.5	144	78.3	8	2.2	287	78.2	3	1.0	238	80.7	6	2.3	193	74.4	9	1.6	431	78.2
95. Do you ever use the school loom?	20	10.9	116	63.1	68	18.5	213	58.0	29	9.8	197	66.8	59	23.0	132	51.6	88	16.0	329	59.7
96. Did you ever make anything for yourself or to sell?	59	32.1	77	41.9	107	29.1	162	44.1	55	18.6	160	54.2	111	43.3	79	30.8	166	30.1	239	43.3
97. Did your mother ever make anything for herself; for the family or to sell?	26	14.1	110	59.8	47	12.8	227	61.8	34	11.5	188	63.7	39	15.2	149	58.2	73	13.2	337	61.2
98. Do you have any clothing or household furnishings for which you made the cloth?	26	14.1	107	58.2	57	15.5	210	57.2	20	6.8	192	65.1	63	24.6	125	48.8	83	15.1	317	57.5
99. Would you be interested in learning to weave now, if you had the opportunity?	85	46.2	54	29.4	199	54.2	94	25.6	122	41.3	111	37.6	162	63.3	37	14.4	284	51.5	148	26.9

100 Do you think the day schools should continue weaving instruction?	130	70.7	19	10.3	275	74.9	32	8.7	215	72.9	34	11.5	190	74.2	17	6.6	405	73.5	51	9.2
101. Do you think the schools should provide looms at the schools for the use of the people of the community?	136	73.9	18	9.8	274	74.6	33	9.0	222	75.2	31	10.5	188	73.4	20	7.8	410	74.4	51	9.2

Table VI-16 Bead and Quill Work

102. Did these crafts teachers ever visit your school?	62	33.7	87	47.3	111	30.2	196	53.4	85	28.8	160	54.2	88	34.4	123	48.0	173	31.4	283	51.4
103. Do you do any beaded buckskin work for your own use?	9	4.9	144	78.3	47	12.8	252	68.7	16	5.4	227	76.9	40	15.6	169	66.0	56	10.2	396	71.9
104. Do you do any beaded buckskin work for sale?	5	2.7	146	79.4	21	5.7	282	76.8	6	2.0	241	81.7	20	7.8	187	73.0	26	4.7	428	77.7
106. Do you think that Sioux women would now be interested in doing beaded buckskin work to increase their family income?	19	10.3	128	69.6	40	10.9	251	68.4	11	3.7	221	74.9	48	18.7	158	61.7	59	10.7	379	68.8
105. Can you do quill work?	104	56.5	38	20.7	238	64.8	56	15.2	178	60.3	56	19.0	164	64.1	38	14.8	342	62.1	94	17.0

Table VI-17 Repair Projects

109. Were any home repair projects carried on at your school?	50	27.2	81	44.0	73	19.9	190	51.8	75	25.4	148	50.2	48	18.7	123	48.0	123	22.3	271	49.2
110. Did you ever help repair any Indian homes?	29	15.8	106	57.6	59	16.1	206	56.1	61	20.7	170	57.6	27	10.5	142	55.5	88	16.0	312	56.6
111. Was your home ever repaired with help from this project?	15	8.1	109	59.3	28	7.6	232	63.2	28	9.5	194	65.8	15	5.8	147	57.4	43	7.8	341	61.9
112. Do you think these repair projects were helpful in teaching Indians to care for homes?	117	63.6	17	9.2	242	65.9	27	7.3	208	70.5	25	8.5	151	59.0	21	8.2	359	65.1	46	8.3
113. Do you think they should be continued?	132	71.8	12	6.5	268	73.0	22	6.0	225	76.3	22	7.4	175	68.3	12	4.7	400	72.6	34	6.2

Item	Mixed Bloods (184)				Full Bloods (367)				Boys (295)				Girls (256)				Total (551)			
	Yes		No		Yes		No		Yes		No		Yes		No		Yes		No	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Table VI-18 School Libraries and Community Centers																				
116. Do you think that such programs and the use of the school libraries are good?	145	78.8	22	12.0	311	84.7	23	6.3	252	85.4	27	9.1	204	79.7	18	7.0	456	82.7	45	8.2
117. Are these things still being done in your community?	62	33.7	92	50.0	146	39.8	175	47.7	111	37.6	150	50.8	97	37.9	117	45.7	208	37.7	267	48.4
118. In your opinion, should they be continued?	144	78.3	16	8.7	304	82.8	20	5.4	248	84.1	20	6.8	200	78.1	16	6.2	448	81.3	36	6.5
For Table VI-19 see next page.																				
Table VI-20 Community Festivals																				
124. Were community festivals held at your school?	74	40.2	89	48.4	128	34.9	196	53.4	116	39.3	156	52.9	86	33.6	129	50.4	202	36.7	285	51.7
125. Do you consider these community festivals as a good thing for the children of a community?	116	63.1	34	18.5	225	61.3	65	17.7	185	62.7	59	20.0	156	60.9	40	15.6	341	61.9	99	18.0
126. Do you consider them a good thing for grownups?	125	68.0	22	12.0	244	66.5	44	12.0	199	67.4	39	13.2	170	66.4	27	10.5	369	67.0	66	12.0
127. Are these community festivals still being held in the community where you live?	60	32.6	91	49.5	123	33.5	164	44.7	110	37.3	133	45.1	73	28.5	122	47.6	183	33.2	255	46.3
128. If not, do you think it would be a good thing for them to be started again?	79	42.9	25	13.6	157	42.8	53	14.4	130	44.1	40	13.5	106	41.4	38	14.8	236	42.8	78	14.1

Table VI-23 Elementary School Reported Most Helpful in Learning to Make A Living

	Mixed Bloods (184)		Full Bloods (367)		Boys (295)		Girls (256)		Total (551)	
	No.	%	No.	%	No.	%	No.	%	No.	%
Indian Service school	89	48.4	230	62.7	175	59.3	144	56.2	319	57.9
Public school	31	16.8	32	8.7	32	10.8	31	11.7	63	11.4
Mission school	19	10.3	39	10.6	35	11.9	23	9.0	58	10.5

Table VI-19 Use Of School Libraries and Community Centers

	Mixed Bloods (184)		Full Bloods (367)		Boys (295)		Girls (256)		Total (551)	
	No.	%	No.	%	No.	%	No.	%	No.	%
119. Which of these things were done at your school?										
Movies	15	8.1	42	11.4	27	9.1	30	11.7	57	10.3
Community parties	9	4.9	14	3.8	11	3.7	12	4.7	23	4.2
Parents used library			6	1.6	2	.7	4	1.6	6	1.1
Children take library books home	3	1.6	26	7.1	16	5.4	13	5.1	29	5.3
None of these activities.	55	29.9	101	27.5	90	30.5	66	25.8	156	28.3
120. If these things are still being done in your community, about how often do you go to school to see movies, to read, or to a community party or some other affair?										
Once a week or oftener	66	35.9	116	31.6	96	32.5	86	33.6	182	33.0
Once a month	36	19.6	79	21.5	65	22.0	50	19.5	115	20.9
3 or 4 times a year	19	10.3	53	14.4	38	12.9	34	13.3	72	13.1
Never	16	8.7	34	9.3	29	9.8	21	8.2	50	9.1

Chapter 7

The Ranchers

Pine Ridge people, with few exceptions, make all or part of their living from ranching or from work closely associated with ranching. At one extreme are the few ranchers who make their entire living from their own or rented land. Many others have a combination income from their own land plus wages earned as laborers on neighboring ranches or from seasonal harvest work in Nebraska potato and beet fields. Still others work in stores, garages and other business establishments which serve the local ranch trade. A few earn their entire living by working as "hired hands" for other ranchers. The teachers in the schools and many other Indian Bureau employees, while not dependent directly on ranching for a living, are necessarily concerned with the ranch activities of the community. This widely varying dependency on ranching as a source of income makes it necessary to define a "rancher" for the purpose of this study.

By definition on the interview schedule, a rancher was a person who reported not less than half of his **cash** income for 1950 from the operation of his own ranch. This would include income from cattle run on a common range, as well as from cattle or other livestock raised on land which the rancher owned or leased. It also included income from land which the rancher owned or held by allotment and leased to others. It did not include wages received for work as a farm laborer when employed by some other rancher. According to this definition there were 51 ranchers who answered the long form questionnaire. Two of the ranchers were unmarried girls, ages 25 and 22, living with their parents. Of the men, 34 were married, 15 single. See Table VII-1.

Table VII-1
Attendance of Ranchers at Indian Service Elementary Schools

Years Attended	Ranchers Reporting No.	%
No reply	8	15.7
One	—	—
Two	—	—
Three	1	2.0
Four	1	2.0
Five	4	7.8
Six	3	5.9
Seven	6	11.8
Eight	23	45.1
Did not attend	5	9.8

How Much Education in What Schools

Of the 51 ranchers, 38 attended Indian Service elementary schools; 23 of these (45 percent) attended for 8 years, none of them attended less than 3 years; 3 reported completing 8th grade at public schools, 3 at Holy Rosary Mission. Non-attendance at Indian Service elementary schools was reported by 5; 8 did not reply. Of this group 6 completed the 8th grade, 3 completed less than the 8th grade. See Table VII-2.

Table VII-2
Attendance of Ranchers at Oglala Community High School

Years Attended	Ranchers Reporting No.	%
Less than 1 year—including no replies and those not attending	28	54.9
One	5	9.8
Two	4	7.8
Three	3	5.9
Graduate	8	15.7
Post graduate	3	5.9

Of the ranchers, 23 (45 percent) also attended Oglala Community High School 1 year or more; 11 (about 21 percent) completing 4 or more years. Of the 51 ranchers, 29 are veterans.

Location of Ranches

Over 70 percent of the ranchers live in Shannon and Washabaugh Counties.

How Large Are the Ranches?

The problems existing on some reservations where the land has been sub-divided into parcels too small to be useful, do not bother this group of Pine Ridge ranchers. They report the size of their largest single pieces of land in Table VII-3.

Table VII-3
Size of Ranches

Number of Acres	Ranchers Reporting No.	Ranchers Reporting %
No reply	7	14.0
Less than 200	12	24.0
200-400	6	12.0
401-600	—	—
601-800	2	4.0
801-1000	5	10.0
1001-1200	2	4.0
1201-1400	4	8.0
1401-1600	3	6.0
Over 1600	9	18.0

Acreages become scattered as size of holdings increase. In many cases the scattering of land used, is the result of leasing land at some distance from the "home ranch." Thirty-eight (76 percent) of the farmers report their land all in one piece; 9 (18 percent) report their land scattered; 3 (6 percent) failed to report.

For the land owned, four (8 percent) of the farmers reported they had fee patent title; 11 (22 percent) reported they operated land held by trust patents issued by the Government; and 13 (26 percent) reported assignments of tribal land. Ownership exceeds leasing among those operating the smaller tracts of land; the opposite is true for the larger tracts. This trend is shown in Table VII-4.

Table VII-4
Distribution Among Ranchers of Owned and Leased Land

Number of Acres	Ranchers Reporting Owned No.	Owned %	Leased No.	Leased %
No reply	16	32.0	10	20.0
None	7	14.0	1	2.0
Less than 200	14	28.0	3	6.0
200-400	5	10.0	6	12.0
401-600	1	2.0	2	4.0
601-800	3	6.0	1	2.0
801-1000			5	10.0
1001-1200			2	4.0
1201-1400	1	2.0	3	6.0
1401-1600			3	6.0
Over 1600	3	6.0	14	28.0

Land was leased for cash rather than on a share-crop basis. Twenty-two percent report lease payments under $250.00; an additional 22 percent, payments between $250 and $500. Only 4 individuals (8 percent) report payments above $500.

A tabulation of the number of cattle and horses run on range land completes the picture of the use made of Pine Ridge land by the 51 ranchers under consideration. See Table VII-5.

Table VII-5
Use of Range Land

Size of Herds	Ranchers Reporting			
	Cattle		Horses	
	No.	%	No.	%
No reply	20	40.0	21	42.0
None	2	4.0	—	—
10 or less	4	8.0	13	26.0
11-19	4	8.0	10	20.0
20-29	1	2.0	4	8.0
30-39	4	4.0	—	—
40-49	6	12.0	—	—
50-59	7	14.0	1	2.0
60-69	—	—	—	—
70-79	—	—	—	—
80 or over	2	4.0	1	2.0

The relatively small number of horses reported is not in keeping with the common observation that Pine Ridge Indians in general own many horses, even though there is little market for the ordinary "scrub" horse. Regardless of their low cash value these range horses are traditional symbols of wealth to many of the Sioux. They are often reluctant to sell them even though they have been urged for years to reduce their horse herds as a range conservation measure. However, since 1936, cross breeding with Morgan stallions provided by the schools has produced improved stock for which there is a good market.

The 10 or less horses reported by most of the farmers probably represent necessary work animals. The ranchers use many horses as draft animals and as saddle horses, the latter being particularly necessary in cattle ranching.

The greater ownership of cattle and the small size of most of the horse herds, indicate that the group of ranchers interviewed are making productive use of their grazing land.

Tenure and Alienation Trends

Pine Ridge ranchers do not move frequently from one ranch to another. They are, in general, long time residents of the reservation.

Table VII-6
Years of Residence on Pine Ridge Reservation

Years of Residence	Men No.	Men %	Women No.	Women %
Less than 1	—	—	1	2.8
1-4	—	—	2	5.5
5-9	1	2.0	—	—
10 or over	48	98.0	29	80.5

And also long time residents of their respective ranches. See Table VII-7.

Table VII-7
Years of Residence on Present Ranch

Years of Residence	Men No.	Men %	Women No.	Women %
Less than 1	4	8.2	3	8.3
1-4	14	28.6	15	41.6
5-9	10	20.4	8	22.2
10 or over	21	42.8	6	16.6

Soil, water, climate and topography of Pine Ridge Reservation dictate cattle ranching and dry farming as a best means of making a living. Non-Indians are making a living from these resources to a greater extent than are the Indians, even where the land remains under the jurisdiction of the Indian Service.

Table VII-8 reveals that more Pine Ridge land is operated by non-Indians than by Indians in all categories, except "forest and woodland" which is relatively unproductive. Over 30 percent more irrigated land, the most desirable, is operated by non-Indians than Indians. For the next most desirable type, dry farming land, the non-Indians operate over 5 times as much as the Indians. For all types of land, over half is operated by non-Indians, about one-third by Indians.

Table VII-8
*Indian and Non-Indian Use of Land According to Type of Land,

Type of Land	Indian Operated Acres	Indian Operated %	Non-Indian Operated Acres	Non-Indian Operated %	Not Operated Acres	Not Operated %	Total Acres
Irrigated	312	34.8	584	65.2			896
Dry farm	33,482	15.0	180,988	81.3	8,225	3.7	222,695
Grazing	426,599	38.5	622,922	56.2	59,289	5.3	1,108,810
Forest and Woodland	140,591	60.3	92,660	39.7			233,251
Other	46,000	18.1	93,429	36.8	114,497	45.1	253,926
Barren and Waste					132,823	100	132,823
Total	646,984	33.1	990,583	50.7	314,834	16.1	1,952,401

*Adapted from Statistical Supplement to the Annual Report of the Commissioner of Indian Affairs, June 1944, Table VII, page 48.

A comparison of 1943 totals with 1944 totals shows an increase in non-Indian operated land of 23,685 acres in this one year period. These figures were compiled from Agency sources, and come within the 10 year period considered in this study. This marks a reversal of the trend reported earlier of increased Indian land use in response to Extension and Land Division pressure for consolidation of land units, and increased livestock ownership by Indians. Further evidence of non-Indian activity is the continuing pressure for fee patent titles. It is a common observation that land owned in fee patent title by Indians is frequently transferred to non-Indian use. A rough index of the rate at which fee patents are being issued at Pine Ridge is shown in Table VII-9.

Table VII-9
Alienation Transactions

	Acres Method of Alienation	
Date of Transaction	Fee Patent To Purchaser (usually) non-Indian	Fee Patent to Indian
1951		
6-1		160
8-1		160
8-13		80
10-16		160
10-17		160
11-13		160
3-3		160
3-26		160
3-28		160.02
7-5	320	
7-10	160	
8-14	160	
7-10	160	
7-10	160	
7-13	160	
9-20	160	
9-20	40	
9-21	319.77	
10-2	80	
10-16	320	
10-16	152.06	
10-17	80	
10-19	160	
10-19	160	
10-19	160	
11-28	160	
11-30	160	
12-5	640	
12-7	160	
12-28	136.07	
1952		
1-15	141.93	
1-16	160	
1-16	161.62	
1-18	320	
1-18	160	
2-5	160	
2-7	160	
2-7	160	
2-9		160
2-12	160	
2-21	160	
3-18	160	
4-2	160	
4-15	160	
4-15	160	
4-18	160	
Total	6,551.45	1,520.02

It is plain that there is a sharp trend toward non-Indian use of Indian lands. If this continues the Indians will be deprived of the use of the basic resource of the Pine Ridge area. This particularly when considered in connection with the tendency to remain on the reservation (see Chapter II), forecasts the difficult problem of finding a new basic means of making a living or of indirectly forcing the Indians to leave the reservation. The Indian ranchers studied, demonstrated that they can and do use what they have learned in school to make them better ranchers. However, the availability of land and the rapid alienation of Indian land which might be used as means of making a living is something about which the school can do little.

Income

It is obvious from Table VII-10 that beef cattle is the main source of cash income for ranchers. It is also plain that income is not from diversified sources. The characteristics of soil, lack of moisture and other conditions may impose this limitation rather than the ranchers' choice. Income from hay and corn is probably represented in income from beef cattle as these crops may be fed instead of marketed. Income from beef cattle is not only more widely distributed among ranchers then all other sources of income, but provides by far the largest incomes. Of the 46 ranchers reporting, 20 (43.4 percent) reported income above $1200; of these 10 had incomes in excess of $1,800. Unfortunately very few, if any, of the incomes represent cash income adequate for the needs of a family. Cash is needed in addition to subsistence income for replacement and improvement of ranch equipment, increasing herds and for many other necessities. Even though these ranchers report the amounts indicated as half or more of their total cash income it is obvious that these incomes from beef cattle and other sources should be supplemented to afford an adequate living and provide funds for ranch improvement and expansion. (See table next page)

Home grown vegetables, poultry, beef and other farm products make an important contribution to the income of a ranch family. In addition to their cash income from sale of beef cattle the ranchers reported subsistence income as shown in Table VII-11.

Table VII-11
Where Does Food Come From

	No.	%
Buy all food	11	22.0
Raise part	39	78.0
Estimated Portion Raised		
No reply	9	18.0
Less tthan ¼	18	36.0
¼ to ½	12	24.0
About ½	8	16.0
More than ½	3	6.0

Table VII-10 Income Reported From Various Sources

Annual Income	No Reply		Under $200		$200 to 400		$401 to 600		$601 to 800		$800 to 1000		$1001 to 1200		$1201 to 1400		$1401 to 1600		$1601 to 1800		Over $1800	
Source of Income	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Beef cattle	5	9.8	2	3.9	6	11.8	4	7.8	4	5.9	6	11.8	5	9.8	1	2.0	7	13.7	2	3.9	10	19.0
Dairy cows	47	92.2	1	2.0	3	5.9																
Hogs	51	100.0																				
Poultry	50	98.1	1	2.0																		
Wheat	50	98.1			1	2.0																
Hay	48	94.1	2	3.9	1	2.0																
Corn	49	96.1	2	3.9																		
Timber	49	96.1	1	2.0	1	2.0																
Potatoes	46	90.2	4	7.8	1	2.0																
Truck crops	50	98.1	1	2.0																		
Leased land	38	74.5	11	21.6	2	3.9																
Other (except crafts)	39	76.5	7	14.0	3	6.0	1	2.0							1	2.0						

Over 3 in every 4 of the ranch families raise part of their food. The amount raised by many families is small, 18 reporting less than one-fourth of their food raised at home. Only 3 families raise more than half their food. Twenty families raise from a fourth to a half of their food.

Ranchers Receive no Direct Relief.

In general the ranch families are self-sufficient in spite of low incomes. The only types of public assistance income reported was old age assistance and veterans benefits. One family reports an old age assistance income of less than$100.00 per year. Veterans benefits are reported in Table VII-12.

Table VII-12
Veterans' Benefits

Amount per year	Number of Beneficiaries
Under $100	2
100 to 200	1
200 to 300	1
600 to 700	1

Savings

As 49 out of the 51 families interviewed did not answer this question no data are available concerning savings.

Indebtedness

The indebtedness reported is large; 15 ranchers (30 percent) reporting indebtedness of $1,000 of over, with 3 reporting obligations in excess of $4,000. See Table VII-13.

Table VII-13
Distribution of Reported Family Indebtedness for 51 Ranchers

Amount of Debt	Ranchers Reporting No.	%
No reply	29	56.0
None or less than $100	4	8.0
$100 to $500	3	6.0
$501 to $1000		
$1001 to $1500	2	4.0
$1501 to $2000	2	4.0
$2001 to $2500	4	8.0
$2501 to $3000	2	4.0
$3001 to $3500		
$3501 to $4000	2	4.0
$4001 to $4500	3	6.0
$4501 to $5000		
Over $5000		

Insurance

Only 6 (11.8 percent) reported having insurance of any kind. One individual reported automobile insurance but did not designate the kind. Two ranchers reported life insurance, with policy value in the $1,000-$2,000 bracket and one in the $3,000-$4,000 bracket. Six veterans report General Service Life Insurance. For three, the policy value was under $5,000; for three, over $9,000.

Obviously Pine Ridge ranchers lack insurance protection for their crops, buildings and farm equipment.

Ranch Practices

In addition to amount of education, tenure and descriptive information about the ranchers, it is important from an educational point of view to know whether or not the ranchers make use of what has been taught in the schools to improve ranch practices. Are they growing crops which make best use of the soil and climate as a resource? Are they using the methods they have been taught in managing these crops? Since raising beef cattle is conceded to be one of the best ways of utilizing the Pine Ridge resources, the 51 ranchers studied were asked to report the number of cattle owned. The facts shown in Table VII-14 include cattle secured from the Government on a repayment basis as well as those owned outright.

Table VII-14
Beef Cattle Owned

Size of Herd	Ranchers Reporting No.	Ranchers Reporting %
No reply	4	6.0
25 or less	12	24.0
26-50	20	40.0
51-75	9	18.0
76-100	3	6.0
101-125	2	4.0
126-150		
151-175		
176-200		
021-225		
226-250	1	2.0
Over 250		

Thirteen ranchers report owning less than 5 milk cows; one reports between 5 and 10; one reports between 11 and 15. Only five ranchers report owning hogs; four of the five report less than 5 animals. Obviously the livestock is primarily beef cattle.

Field Crops

Production of field crops reported by ranchers indicates that small grain farming is practiced to a very limited extent. This again probably reflects the fact that the land is essentially grazing land; that suitable land, adequate rainfall, and credit for capital investment in equipment and other necessary conditions do not exist to permit dry farming.

Only two ranchers report the use of irrigation, one reporting less than 10 acres, one reporting between 40 and 50 acres, under irrigation.

Herd Management

How well the ranchers do use the resources they have is definitely a concern of the school. The curriculum has been developed around the basic assumption that the people would make a substantial part of their living by raising beef cattle. To what extent the ranchers use the desirable techniques learned at Indian Service schools to improve their cattle raising methods is shown in Table VII-15.

Table VII-15
Reported Use of Desirable Practices in Beef Cattle Production

Methods Used	Ranchers Reporting No.	%
Vaccinate—Bang's disease	43	78.0
Vaccinate—Black leg	43	86.0
Vaccinate—blood poisoning	20	40.0
Bang's test	19	38.0
Tuberculin test	14	28.0
Treat calves for scours	30	60.0
Use chemical dip	28	56.0
Feed hay	46	92.0
Feed grain	39	78.0
Feed Salt	45	90.9
Build bank sheds	35	70.0
Dehorn cattle	36	72.0
Castrate calves	43	86.0
Cull herd	32	64.0
Save best cows for breeding stock	42	84.0
Breed cows to registered bull	42	84.0
Sell cattle to make most money according to market	40	80.0

The desirable practices listed in the interview and reported in Table VII-15 were selected with the advice of teachers and ranchers who were familiar with the Indian Service school program and who knew what methods were feasible and practical in managing beef herds on the Pine Ridge Reservation. The table shows a consistent tendency for ranchers who have attended Indian Service schools to make extensive use of these desirable practices in managing their beef herds. Ranchers who had quit school before completing the eighth grade made less use of these practices than ranchers who had gone through the eighth grade or further. With only a few exceptions ranchers who were graduates of Oglala Community High School made more use of the recommended practices than nongraduates. It is clear that ranchers who attended Indian Service schools longer make the most use of good methods in care and management of their herds. Since living on Pine Ridge Reservation depends to a great extent on beef cattle production, better methods and better herds lead to better living.

Practices are not reported in detail for milk cows, horses, hogs, and other livestock because of the small number of ranchers reporting stock other than beef cattle. Report of recommended practices for corn and small grain farming is omitted for the same reason.

Ranch Building and Equipment Maintence

An important part of the Pine Ridge elementary and high school program is how to take better care of homes and ranch buildings and equipment. Whether a rancher has an adequate land base and equipment or is operating with very meager equipment, the maintenance and repair of his own equipment should be one of his major activities. With this in mind school experiences were provided in repairing ranch homes, building simple shelving and other equipment and in careful operation and maintenance of ranch machinery and equipment. These experiences ranged from building a chicken coop at the day school, to well developed courses in farm shop practice in the high school. Table VII-16 summarizes the reported use of skills learned in school.

Table VII-16
Use of Building and Maintenance Skills
Indian Service Schools

Do you do most of the following things yourself or have them done?	Ranchers Reporting (51)			
	Self		Hire	
	No.	%	No.	%
Machinery and building repair	37	74.0	5	10.0
Build fences on your ranch	45	90.0		
Replace parts, repair hay machinery, wagons, etc.	45	90.0		
Repair and maintain cars, trucks, tractors	31	62.0	3	6.0
Build rammed earth houses or other buildings	8	16.0	3	6.0
Build root cellars	29	58.0	1	2.0
Provide screens for windows and doors of home	34	68.0	8	16.0
Get logs for buildings, posts, etc.	40	80.0	1	2.0
Carpentry work on homes and farm buildings	42	84.0	1	2.0
Dig well for your home and farm buildings	11	22.0	11	22.0
Drill well for home and farm	9	18.0	13	26.0

In general ranchers do their own repair and maintenance work. The hired repair work on machinery and automotive equipment probably represents major repairs requiring shop equipment too expensive to be practical for the ranch shop. The expense and infrequent use of well digging and well drilling equipment also probably accounts for frequent hiring of this service.

Which School Activities were Most Helpful?

After listing the ranch practices which they were using, the ranchers were asked to pick from a list of 15 school activities, the activity which helped most in learning the ranch practices they were using. These school activities in rank order of helpfulness are:

1. Studying about farming in school classes
2. Using school's thoroughbred bull or stallion for breeding
   Repairing farm machinery in school shop
3. Attending livestock sales and auctions
   Demonstrations in school farms and gardens
4. Working on school farm or garden
5. Earning livestock to start own herd
   Reading in school library
   Working in the school dairy
6. Membership in 4-H Club
   Membership in calf, poultry or livestock club
7. Membership in Junior Cattle Association
   Learning proper methods of butchering
   Visiting public schools

It is interesting to note the varieties in type of activities rated high as learning experience. For example, class room activities as first choice rate only slightly higher than the community-wide activity of using the schools' thoroughbred livestock sires. Practical working experience in school shops is rated above demonstrations or practical experience in garden or dairy. Membership in clubs, and visiting activities is rated the least valuable of the school sponsored learning experiences.

Where do Ranchers go for Information?

The ranchers were asked to list two sources of information concerning ranch problems which they used most often. As might be expected from a common sense point of view as well as from the reports of similar studies, family and neighbors were listed most frequently. Other sources of information, listed in rank order of frequency of mention are as follows:

1. Oglala Community High School
   Experience and work
2. Indian Service Elementary Day School
   District Rancher
3. Radio and Market Reports
   Extension Agent
4. Bulletins
   Farm Agent
5. Pamphlets from the Department of Agriculture
   GI Classes
   Drug Store—(Where they purchase veterinary supplies)
     supplies)
   Farm Journal
   Veterinary
   Tribal Cattle Association
   Older people who are graduates of
     Oglala Community High School

Oglala Community High School was mentioned most frequently in spite of the fact that it is located in a corner of the reservation where most ranchers must drive many miles to reach it. (Over 73 percent of the entire group studied live over 10 miles from the high school). This high regard for Oglala Community High School as a source of information suggests the need of a school-sponsored information bulletin dealing with current ranch problems and news items.

The fact that the Indian Service day schools rank second as a source of information (together with the district rancher) suggests that the ranchers have a high regard for the school service in providing thoroughbred sires for herd improvement, and for the demonstrations in gardening, canning, poultry raising and so forth.

The extent to which the Indian Service schools supply information to the community is indicated by the fact that they are mentioned more often than the radio and printed sources of information; also more often than the services of the farm agents and extension agents.

The Indian Service schools have earned the respect and confidence of the ranchers as source of information. The responsibility of the schools to continue to meet this demand is obvious.

Does it Help a Girl to Study Homemaking in School ?

Of the 51 ranchers; 27 or 54 percent reported that their wives had studied cooking and sewing in the elementary school; 24 or 48 percent said their wives had taken classes in foods, clothing, homemaking etc., at Oglala Community High School.

The ranchers were asked the question: "What do you think it does for girl to study cooking, sewing, child care and other homemaking methods in school?

(a) Makes her a more successful wife and mother
(b) Makes no difference
(c) Makes her a less successful wife and mother"

Many more ranchers answered this question than reported such school experience for their wives. A total of 41 (82 percent) believe such training makes a girl a more successful wife and mother. Only 2 (4 percent) thought it made no difference. No one was of the opinion that such training made a homemaker less successful.

Ranchers were apparently convinced of the value of home economics training for their wives, just as wives were convinced that home economices training helped a boy become a better husband and father.

Does School Make a Boy a Better Rancher ?

The farmers were also asked the question: "What do you think it does for a boy to study livestock and ranch methods in school ?

(a) Makes him a better rancher
(b) Makes no difference
(c) Makes him a less successful rancher"

The replies were favorable. There were 49 answers to the question: 43 (86 percent) of the ranchers believe school experiences make a boy a better rancher; 6 (12 percent) think it makes no difference. There were none who thought such training made a boy a less successful rancher. The greatest number of replies favorable to training for homemaking and ranching came from ranchers who had been in Indian Service schools beyond the eighth grade, and from Oglala Community High School graduates.

What Can Schools do Better ?

In response to questions as to what Indian Service, mission and public schools could do to be more helpful to ranchers, the following statements were made concerning Indian Service schools:

Oglala Community High School

"Better organization of livestock associations in order to keep from being enemies."

"Should have more courses in farming."

"They could continue their work with livestock improvement, both horses and cattle."

"Do more teaching—less detail."

"Help children who are interested in ranching more."

Elementary Day Schools

"Be able to use tools in school shop for repair job."

"Demonstration in method of irrigation. Demonstration in canning."

"They should have all-weather roads for bus routes."

Chapter 8

The Wageworkers

There are marked differences of opinion among Pine Ridge residents as to the relative merits of education to become a rancher on Pine Ridge vs. education to become a wageworker, either on or off the reservation. The few ranchers who are reasonably successful are convinced of the merits of ranching, regardless of the difficulty of securing credit and of the problems of land title. The few who are successful wage earners, often as government employees at the Pine Ridge Agency, are convinced of the advantages of the kind of education which qualifies them as wage earners. Many who have enjoyed relatively little success as ranchers, are convinced education for wagework would have been better. The unsuccessful wageworkers tend to think they would be better off if they had had more training as ranchers.

The controversy extends beyond the reservation to administrative levels. Some groups contend that poverty, low income and other undesirable conditions on the reservation could be corrected by making full use of the land resources; that cattle ranching and other types of agricultural activity could provide most of the reservation people with an adequate living. On the contrary, there are those who are convinced that the reservation is without the basic resources to support the people; that their only chance of making a satisfactory living is to seek wagework off the reservation.

What is the experience of people who have been in Pine Ridge schools between 1937 and 1947 and who are now making a living primarily by wagework? Does their experience offer any clues to the types of education that should be offered?

Wageworkers, by definition, included men and women who received half or more of their annual **cash** income as wages. Specifically excluded from the group classed as wageworkers were the 51 ranchers who are the subject of Chapter 7.

The wageworkers provided data as follows:

	Men	Women	Total
Long form interview	234	54	288
Short form interview	82	86	168
Questionnaires	28	19	47
Total	344	159	503

According to blood quantum the wageworkers replies were distributed as follows:

	Mixed Blood	Full Blood	Total
Males	152	192	344
Females	74	85	159
Total	226	277	503

Many wageworkers reported part of their income from ranching, from subsistence gardening, and from sources other than actual wages. Just as many ranchers supplement their income from their ranches by occasionally working for wages; some wageworkers supplement their incomes by gardening, by owning a few cattle, or by partnership arrangements with ranchers.

The fact that 503 individuals could be found who, according to definition, were wageworkers, as compared with only 51 who were ranchers, indicates a trend toward a wagework economy. However, the interesting thing to note is that most of the Indians working for wages, (1 out of 3 of the employed men) are working as ranch laborers. They are doing the same kinds of work as employees that they would be doing for themselves if they were financially able to become established as ranchers. On a basis of work preferred, 1 out of 5 of the employed men preferred work as ranch laborers; many who were employed expressed the objective of getting enough money to establish themselves as ranchers.

What Kinds of Jobs do Wageworkers Hold?

The 503 wageworkers reported their occupations in Table VIII-1.

Table VIII-1
Current Occupations Reported by Wageworkers

Occupation	Rank Order: Frequency	Men (344)		Women (159)		Total (503)	
		No.	%	No.	%	No.	%
Laborer-Ranch	1	117	34.0	3	1.9	120	23.8
Unemployed	2	47	13.7	55	34.6	102	20.3
No reply	3	7	2.0	41	25.8	48	9.5
Student	4	29	8.4	....	....	29	5.8
Unskilled laborer	5	25	7.3	1	.6	26	5.2
Domestic	6	....	....	23	14.5	23	4.6
Gov't. clerical	7	8	2.3	4	2.5	12	2.4
Carpenter	8	10	2.9	1	.6	11	2.2
Auto mechanic	9	9	2.6	....	....	9	1.8
Ammunition worker	9	7	2.0	2	1.2	9	1.8
Potato picker	10	7	2.0	1	.6	8	1.6
Unclassified	10	7	2.0	1	.6	8	1.6
Laundry worker	11	1	.3	5	3.1	6	1.2
Truck driver	11	6	1.7	....	....	6	1.2
Painter	12	5	1.4	....	....	5	1.0
Road construction	12	5	1.4	....	....	5	1.0
Sales work	12	3	.9	2	1.2	5	1.0
Armed services	12	5	1.4	....	....	5	1.0
Bus driver	13	4	1.2	....	....	4	.8
Maid-Hotel	13	....	....	4	2.5	4	.8
Teacher-Indian Service	13	3	.9	1	.6	4	.8
Lumberyard	13	4	1.2	....	....	4	.8
Hosp attend. I.S.	14	....	....	3	1.9	3	.6
Odd jobs	14	3	.9	....	....	3	.6
Electrician	14	3	.9	....	....	3	.6
Tractor driver	14	3	.9	....	....	3	.6

In addition to the occupations so reported, the following occupations were reported twice each:

Men	**Women**
police officer	waitress
baker	cook (ranch)
janitor	stenographer (Indian Service)
railroad switchman	
railroad track laborer	
printer	
cement worker	
saw mill operator	

Each of the following occupations were reported once:

Men

watchmen
barber
beet worker
dairy worker
filling station attendant
weaver
artist
plumber
delivery man

Women

cook (home)
telephone operator
typist (Indian Service)
school housekeeper
laboratory assistant
registered nurse (Indian Service)

This list of the 54 occupations for the 503 wageworkers makes it plain that like schools in general, Indian Service schools can not provide training for all the possible occupations into which their students may go. Except for the training in basic skills of language and arithmetic, specific instruction for many occupations must be learned on the job. However, it is noteworthy that a total of 105 (1 in 3) of the men are ranch laborers; 10 are carpenters. These are the occupations which male students most frequently enter; they are occupations for which the school experiences in vocational agriculture, gardening, livestock, and shop work afford definite training. The school also affords specific training for the following occupations in which 45 former students report employment:

auto mechanic
clerical worker
truck driver
painter
bus driver
tractor driver
laundry worker

The contribution of school work and other vocational training experiences to the success of a dozen wageworkers is obvious in employment such as:

teacher
filling station attendant
artist
plumber
nurse
stenographer
cook

The usefulness of the school training in home economics to employed girls is plain in the 23 (14.5 percent) who reported employment as domestics. This is also probably reflected in employment of girls as laundry workers, hotel maids and hospital ward attendants. Girls who are employed as clerical workers, stenographers, nurses and teachers are probably girls who prepared at least in part for such work at Haskell Institute following their schooling at Pine Ridge.

The number of unemployed 102 (approximately 1 in 5) represents in part, seasonal unemployment. The wageworkers living off the reservation were interviewed between November and April. During this period many who are sasonal agricultural workers reported "unemployed" although as a matter of fact they had recently been employed as laborers in the potato or beet harvest.

Are Wageworkers Employed in the Types of Work They Prefer?

The question was asked: What job or kind of work would you do all the time if you could get it? The replies are shown in Table VIII-2.

Table VIII-2
Work Preference

Occupation	Rank Order: Frequency	Men (344)		Women (159)		Total (503)	
		No.	%	No.	%	No.	%
Ranching	2	157	45.7	3	1.9	160	31.8
Auto mechanic	3	23	6.7	....	....	23	4.6
Carpenter	4	18	5.2	1	.6	19	3.8
Domestic	4	....	....	19	11.9	19	3.8
Tractor driver	5	13	3.8	....	....	13	2.6
Road construction	6	12	3.5	....	....	12	2.4
Unclassified	7	10	2.9	....	....	10	2.0
Cement worker	8	7	2.0	1	.6	8	1.6
Gov't. clerical	8	4	1.2	4	2.5	8	1.6
Truck driver	8	8	2.3	....	....	8	1.6
Waitress	9	....	....	7	4.4	7	1.4
Laundry worker	10	....	....	6	3.8	6	1.2
Maid-hotel or camp	10	....	....	6	3.8	6	1.2
Painter	10	6	1.7	....	....	6	1.2
Potato picker	10	4	1.2	2	1.2	6	1.2
I.S. Hosp. att.	11	....	....	5	3.1	5	1.0
Ammunition worker	11	4	1.2	1	.6	5	1.0
Artist	11	5	1.4	....	....	5	1.0
Baker	12	3	.9	1	.6	4	.8
Laborer-other than farmer	12	4	1.2	....	....	4	.8
Plumber	12	4	1.2	....	....	4	.8
Saleswork	12	2	.6	2	1.2	4	.8
Gov't. stenographer	12	....	....	4	2.5	4	.8
Indian Service teacher	12	3	.9	1	.6	4	.8
Cook-ranch	13	....	....	3	1.9	3	.6
Lumberyard	13	3	.9	....	....	3	.6
Railroad track laborer	13	3	.9	....	....	3	.6
Shoe factory	13	2	.6	1	.6	3	.6
Gov't. typist	13	1	.3	2	1.2	3	.6

Ranching is obviously the preferred occupation. It would be difficult to determine whether this favorable attitude toward ranching grows from a general interest in ranching or is associated with the emphasis in training for ranch life in the Pine Ridge schools. There is obviously a clear connection between the "preferred type of work" as expressed, and the work in which the student has found employment. Regardless of what casual relationship may or may not exist between this expressed preference and the curriculum, the advantage is obvious of having the curriculum geared to the occupational preference as expressed by the former students of the Pine Ridge schools. The courses in farm shop work and home economics may reasonably be assumed to make a direct contribution to employability and work preference in such occupations as auto mechanic, carpenter, domestic, tractor and truck driver and others.

The following occupations were listed among types of work preferred that were not reported as present employment:

cab driver
landscaping
odd jobs
rodeo rider

seamstress
watchman
furniture repairman
shoe factory worker

Is there a Difference Between Mixed Bloods and Full Bloods as to Kinds of Employment?

Full bloods distinctly outnumber mixed bloods in employment as ranch laborers and as domestics. They outnumber mixed bloods in the number unemployed at the time of the survey. On the contrary, mixed bloods exceed full bloods in employment as government clerks. Differences in number of mixed bloods and full bloods employed as unskilled laborers, carpenters and in the number of students in advanced training are not outstanding. Comparisons were not made in occupations which were reported by less than 10 persons.

The greater number of full bloods reporting employment as ranch laborers emphasizes the need of continuing the vocational agriculture program on the reservation for the benefit of the full bloods who tend to remain on the reservation and who apparently have an abiding interest in ranching as a means of making a living.

Does Wagework off the Reservation Differ from Wagework on the Reservation?

Generally speaking, it does not. There were no significant differences in the number employed in each of the occupations listed, with the exception of ranch laborers, domestics and students. The number of ranch laborers on the reservation is greater than the number off the reservation. This, however, may not be true during the time when many of the ranch laborers earn the greater part of their income, e.g. when working in beet and potato harvest in the neighboring South Dakota and Nebraska counties. More girls are employed as domestics on the reservation than off. More students are reported on the reservation than off. The latter is probably a temporary situation resulting from a number of veterans taking "on-the-job" courses in agriculture under the provisions of the "G. I. Bill."

Table VIII-3
Comparison of On-Reservation and Off-Reservation Employment

	288 On-Reservation		215 Off-Reservation	
	No.	%	No.	%
Laborer—Ranch	103	35.7	17	7.9
No reply	5	1.7	43	20.0
Student	23	8.0	6	2.8
Unskilled laborer	14	4.9	12	5.6
Domestic	14	4.9	9	4.2
Gov't. clerical	7	2.4	5	2.3
Carpenter	5	1.7	6	2.8
Auto mechanic	4	1.4	5	2.3
Ammunition worker	....	......	9	4.2
Potato picker	2	.7	6	2.8
Unclassified	2	.7	6	2.8
Laundry worker	2	.7	4	1.9
Truck driver	6	2.1	....	......
Painter	2	.7	3	1.4
Road construction	2	.7	3	1.4
Sales work	2	.7	3	1.4
Armed services	....	......	5	2.3
Bus driver	4	1.4	....	......
Maid—hotel	2	.7	2	.9
Teacher—Indian Service	2	.7	2	.9
Lumberyard	....	......	4	1.9
Hospital attendant—Indian Service	3	1.0	....	......
Odd jobs	2	.7	1	.5
Electrician	1	.3	2	.9
Tractor driver	....	......	3	1.4

Table VIII-3 shows in detail the number employed in various occupations **on** and **off** the reservation for all occupations reported more than twice.

An analysis of all occupations reported one or more times shows that 24 out of the total of 51 occupations reported were a source of employment both on and off the reservation. There were 15 occupations reported on the reservation only; 12 were reported off the reservation only.

According to occupations the division on and off the reservation is as follows:

Occupations Reported

Only Off the Reservation

- ammunition worker
- armed services
- lumber yard
- tractor driver
- cement worker
- saw mill worker
- watchman
- plumber
- delivery man
- fertilizer plant worker
- laboratory assistant
- nurse

Only On the Reservation

- truck driver
- bus driver
- hospital attendant
- police officer
- waiter (waitress)
- barber
- beet worker
- cook (home)
- dairy work
- filling station attendant
- telephone operator
- typist (government)
- school housekeeper
- weaver
- artist

Inspection of these lists reveal that a few occupations are available off the reservation only because of the location of certain industries in the area—e.g. the manufacture of cement and ammunition, or service in the armed forces. With the possible exceptions of school housekeeper and weaver, there are few if any occupations that are peculiar to the reservation. The fact that nearly half of all jobs reported were reported from both on and off the reservation and the above list suggests that there is very little difference in wagework on the reservation and off the reservation. An educational program which equips people to earn a living on the reservation likewise equips them to earn one off the reservation.

How Long do they Stay on their Jobs?

Employers at times assert that Indians are not desirable employees because they will not stay on the job. The statement is not uncommon that for this and other reasons, Indians are usually the "last hired" and the "first fired." An analysis of the replies from Indian wageworkers both on and off the reservation offers some interesting facts which are in sharp contrast to these assertions.

The first phase of job tenure investigated was based on answers to the question: "How long have you been in your present job?" Table VIII-4 summarizes the replies.

Table VIII-4
Length of Time in Present Employment According to Blood Quantum

	(226) Mixed bloods		(277) Full bloods		(503) Total	
***Interviews**	No.	%	No.	%	No.	%
No reply	81	35.8	122	44.0	203	40.3
Less than 4 months	26	11.5	41	14.8	67	13.3
4-8 months	11	4.9	24	8.7	35	6.9
9-12 months	17	7.5	6	2.2	23	4.6
13-16 months	2	.9	5	1.8	7	1.4
17-20 months	6	2.7	1	.4	7	1.4
21-24 months	7	3.1	7	2.5	14	2.8
25-28 months	2	.9	1	.4	3	.6
29-32 months	2	.9	....	......	2	.4
33-36 months	9	4.0	10	3.6	19	3.8
Over 36 months	46	20.3	47	17.0	93	18.5
***Questionnaire**						
Less than 6 months	3	1.3	5	1.8	8	1.6
6 months to 1 year	2	.9	3	1.1	5	1.0
1 year to 18 months ..	2	.9	....	......	2	.4
18 months to 2 years	1	.4	....	......	1	.2
Over 2 years	9	4.0	5	1.8	14	2.8

*Replies from interviews and questionnaire were not combined because time intervals were not identical.

Combining percents for those who have been in their present jobs less than a year shows that about 1 in 4 (24.8 percent) have been in their jobs less than 1 year, with 13.3 percent having held their jobs less than 4 months. Mixed bloods tend to hold their jobs longer than do full bloods. This again, probably reflects the employment of many full bloods living on the reservation as seasonal agricultural laborers.

At the other end of the scale over 1 in 4 of the group (26.1 percent) have been in their present jobs over two years. Here again there is some evidence that mixed bloods may tend to remain in their jobs longer. It should be noted that of the 26 percent who hold their jobs over 2 years that 18.5 percent have been in their present jobs over 3 years. In summary it appears evident that in the group of Indians studied more individuals remain in their jobs 2 years or more than remain in their jobs less than 1 year, with a tendency for mixed bloods to have the longer job tenure. Such records obviously do not support the general assertion that Indians will not stay on the job.

Do People With More Education Hold Their Jobs Longer?

Yes. Table VIII-5 shows that only sixteen (19.5 percent) of people with less than eighth grade education, held their present jobs over 3 years. Those who have finished grade eight but not graduated from high school do a little better with 24.3 percent. The percent holding their jobs over 3 years about doubles for high school graduates where 43.5 percent hold their jobs over 3 years.

The greatest percentage of those holding their jobs 2 years or less (41.4 percent) are those with less than eighth grade education. Those who have finished the eighth grade but not graduated from high school do a little better, as only 34.5 percent had had jobs 2 years or less. In the entire group with less than high school graduation, the number who hold their jobs 2 years or less exceeds the number who hold their jobs 3 years or more. On the contrary, among high school graduates the number who hold their jobs over 3 years is considerably in excess of the number who hold their jobs 2 years or less (48.5 percent over 3 years compared to 26.0 percent for 2 years or less). It is clear that Indians with the greater amount of education hold their jobs longer. Longer tenure and few changes imply the advantages of fewer periods of unemployment, of remaining in jobs long enough to secure seniority and promotions, and many other advantages.

Table VIII-5
Length of Time in Present Employment According to Schooling

	Indian Service Schools									
	Less than 8th Grade (82)		8th-12th Non-Grad (156)		H. S. Graduates (23)		Other Schools (27		Total (288)	
	No.	%	No.	%	No.	%	No.	%	No.	%
0. No reply	28	34.1	57	36.5	4	17.4	7	25.9	96	33.3
1. Less than 4 months	13	15.9	28	17.9	1	4.3	5	18.5	47	16.3
2. 4-8 months	7	8.5	13	8.3	2	8.7	5	18.5	27	9.4
3. 9-12	5	6.1	7	4.5	2	8.7	1	3.7	15	5.2
4. 13-16	1	1.2	4	2.6	..	....	1	3.7	6	2.1
5. 17-20	2	2.4	1	.6	..	....	..	......	3	1.0
6. 21-24	6	7.3	1	.6	1	4.3	1	3.7	9	3.1
7. 25-28	1	1.2	....	......	1	4.3	..	......	2	0.7
8. 29-32	....	......	....	......	1	4.3	..	......	1	0.3
9. 33-36	3	3.7	7	4.5	1	4.3	1	3.7	12	4.2
10. Over 36 months	16	19.5	38	24.3	10	43.5	6	22.2	70	24.3

In regard to part time as compared with full time employment the 320 replies indicated that 207 (about 65 percent) reported current employment in full time jobs; 113 (over 35 percent) reported part time jobs. Mixed bloods reported more full time jobs (55 percent) than full bloods (44.5 percent), Indian Service high school graduates as a group reported the highest percent of full time jobs (74 percent). People with less than an eighth grade education reported fewer full time jobs, (about 33 percent) than those who had gone beyond the eighth grade but had not graduated from high school. This group reported about 39 percent as having full time jobs. The evidence appears conclusive that those who continue their education through high school more often enjoy full time employment than those who do not; with a tendency for mixed bloods to have full time jobs more frequently than full bloods.

How Do Wageworkers Find Their Jobs?

As shown in Table VIII-6 two out of 5 (40.3 percent) depend on their own job hunting efforts. Relatives and parents together were considered most helpful by 1 in 5 (20.2 percent); with State Employment Service considered most helpful by 12.3 percent. The schools in general were considered helpful by only 1 in 20 (5.3 percent) of the wageworkers. Full bloods appear to rely on relatives and friends more, and less upon their own efforts or upon official agencies than do mixed bloods.

Table VIII-6
Methods of Finding Jobs
According to Degree of Blood

	Mixed bloods (199)		Full bloods (257)		Total (456)	
	No.	%	No.	%	No.	%
Own effort	83	41.7	101	39.3	184	40.3
No reply	37	18.6	43	16.7	80	17.5
State employment service	26	13.1	30	11.7	56	12.3
Relatives	16	8.0	35	13.6	51	11.2
Parents	15	7.5	26	10.1	41	9.0
School	11	5.5	13	5.0	24	5.3
Private employment agency	8	4.0	7	2.7	15	3.3
Other	2	1.0	1	.4	3	.6
Answer to an ad.	1	.5	1	.4	2	.4

Replies to questionnaires not included.

An analysis of the replies of the 288 wageworkers interviewed on the reservation indicates that the school was more useful as a means of finding employment than it was for the off-reservation people. However, the on-reservation group like the group in general, depend for the most part on their own efforts to find employment. Additional education as shown in Table VIII-7 adds slightly to the self-reliance of those who seek their own jobs.

Table VIII-7
Methods of Finding Jobs According to Length of Time in School

	Indian Service Schools									
	Less than 8th Grade (82)		8th-12th Non-Grad (156)		H. S. Graduates (23)		Other Schools (27		Total (288)	
	No.	%	No.	%	No.	%	No.	%	No.	%
No reply	4	4.9	12	7.7	..	....	1	3.7	17	5.9
School	6	7.3	9	5.8	6	26.1	1	3.7	22	7.6
Parent	12	14.6	19	12.2	1	4.3	4	14.8	36	12.5
Relatives	14	17.1	11	7.1	2	8.7	3	11.1	30	10.4
State employment Service	8	9.7	20	12.8	2	8.7	3	11.1	33	11.5
Private employ. agencies	....	......	5	3.2	..	....	..	......	5	1.7
Answer to an ad.	....	......	1	.6	..	....	..	......	1	0.3
Own effort	38	46.3	79	50.6	12	52.2	15	55.5	144	50.0
Other	....	......	....	......	..	....	..	......	....	......

How Much Is the Wageworkers Income?

Many people were reluctant or unable to report their incomes. It is understandably difficult to report wages for a year when one may have worked for several different employers at different kinds of work and at different rates of pay. Likewise income from sources other than wages is in most cases incidental, is seldom recorded, and probably not accurately recalled. However, the observable evidences of low incomes lend credence to the reports of low incomes by a majority.

Table VIII-8 shows that this is predominently a low income group, with 101 people (about 1 in 5) reporting incomes of less than $500 per year. Over half of the people reporting (277 individuals; 55 percent) reported incomes of $2,000 or less. By comparison only 105 individuals (20.9 percent) report incomes over $2,000 with 23 individuals (4.6 percent) reporting over $4,000.

According to blood quantum, the percent of full bloods with an income of less than $500 (26.3 percent) is more than double the percent of mixed bloods (12.4 percent) in the same income bracket. This is also true in the $500-$1,000 bracket. In the $1,001 to $1,500 income bracket the percent of mixed bloods and full bloods is approximately equal. In all of the higher brackets, e.g., from $1,500 to $4,500 the percent of mixed bloods exceeds the percent of full bloods. It is clear, however, that as ⅔ of the

Table VIII-8
Income of Wageworkers According to Blood Quantum

	Mixed bloods (226)		Full bloods (277)		Total (503)	
	No.	%	No.	%	No.	%
No reply	58	25.7	63	22.7	121	24.0
Less than $500	28	12.4	73	26.3	101	20.1
500-1000	19	8.4	45	16.2	64	12.7
1001-1500	27	11.9	33	11.9	60	11.9
1501-2000	26	11.5	26	9.4	52	10.3
2001-2500	20	8.8	20	7.2	40	7.9
2501-3000	21	9.3	6	2.2	27	5.4
3001-3500	10	4.4	5	1.8	15	3.0
3501-4000	8	3.5	4	1.4	12	2.4
4001-4500	6	2.6	2	.7	8	1.6
Over $4500	3	1.3	....	......	3	.6

individuals in this category are full bloods, the accepted impression that full bloods are incurably backward is not borne out by the facts.

In so far as total income is a general index of how well an individual is "getting along" it is obvious that mixed bloods fare better than full bloods. The implication is clear that a definite task remains for the schools, to assist the full bloods to learn how to increase their incomes as a means of improving their living. Pronounced cultural differences which still characterize the full blood and affect his earning ability indicate that special provisions for him should be continued in the school program aimed at improving his earning capacity and his standard of living.

Income from sources other than wages was insignificant except for a few individuals. The few who reported such income reported the following:

From leased land; 85 reported. Of these, 74 reported less than $200 per year, 8 between $200 and $400, 1 in excess of $1,800 per year.

Arts and crafts; only 7 reported, 5 of these were under $50, 1 between $50 and $100, and 1 over $150.

Other income; (exclusive of relief or veterans benefits), 51 reported, 11 of these were under $50, 23 were between $50 and $200, only 6 reported over $450.

Subsistence income; 266 individuals, (58.3 percent) reported they bought all their food; 149 people (32.7 percent) raised part of their food. More full bloods than mixed bloods raised part of their food.

Data were available (See Table V -9) for only the 288 people living on the reservation to show income according to amount of education. Of this entire group about 1 in 3 (29.9 percent) had an annual cash income of $600 or less; about half of this lowest income group had incomes of $300 or less. The percent of people (23.2) with less than eighth grade education who earn $300 or less, is nearly twice as large as the percent of people (12.2) who have gone beyond the eighth grade. At the upper end of the income scale slightly over 1 in 5 (22.3 percent) have incomes of $1,500 or over.

Although the numbers reporting are small there is an obvious trend for those who have the greater amount of education to earn the higher incomes, with the percent of high school graduates earning higher incomes definitely greater than the percent of non-graduates.

Table VIII-9
Income from Present Job on the Reservation According to Education

	Indian Service Schools									
	Less than 8th Grade (82)		8th-12th Non-Grad (156)		H. S. Graduates (23)		Other Schools (27		Total (288)	
	No.	%	No.	%	No.	%	No.	%	No.	%
No reply	16	19.5	44	28.2	4	17.4	3	11.1	67	23.3
Under $300	19	23.2	19	12.2	1	4.3	1	3.7	40	13.9
300-600	12	14.6	29	18.6	..	....	5	18.5	46	16.0
601-900	6	7.3	12	7.7	2	8.7	1	3.7	21	7.3
901-1200	7	8.5	8	5.1	3	13.0	1	3.7	19	6.6
1201-1500	10	12.2	16	10.2	2	8.7	3	11.1	31	10.8
1501-1800	3	3.6	9	5.8	3	13.0	1	3.7	16	5.6
1801-2100	3	3.6	7	4.5	..	....	..	......	10	3.5
2101-2400	1	1.2	4	2.6	2	8.7	5	18.5	12	4.2
2401-2700	4	4.9	3	1.9	3	13.0	3	11.1	13	4.5
Over 2700	1	1.2	5	3.2	3	13.0	4	14.8	13	4.5

Are Incomes Greater On or Off the Reservation?

In general, people living off the reservation have the higher incomes. This is consistent with observations reported earlier, that full bloods tend to remain on the reservation, and that full floods in general, have lower incomes. Conversely, mixed bloods tend to leave the reservation and they, in general, have higher incomes than full bloods.

Table VIII-10 shows that the percent of on-reservation people definitely exceeds the percent of off-reservation people in the lower income bracket, e.g., from $1,500 down, with over four times as many on-reservation people in the group having $500 or less

Table VIII-10
Total Income According to Location

	288 On-Reservation		215 Off-Reservation	
	No.	%	No.	%
No reply	35	12.1	86	40.0
Less than $500	85	29.5	16	7.4
500-1000	52	18.0	12	5.6
1001-1500	42	14.6	18	8.4
1501-2000	31	10.8	21	9.8
2001-2500	21	7.3	19	8.8
2501-3000	15	5.2	12	5.6
3001-3500	4	1.4	11	5.1
3501-4000	2	.7	10	4.6
4001-4500	....	....	8	3.7
Over $4500	1	.3	2	.9

per year. The percent of incomes on and off the reservation are roughly the same in the $1,500 to $3,000 bracket. Above $3,000 it is the off-reservation that is represented.

Insurance and Savings

The amounts of insurance and savings reported were negligible. Such insurance as was reported consisted of:

Type	Number of persons reporting	Percent of group
Liability (unspecified)	17	3.7
Life	11	2.4
G. I.	7	1.5
Sickness and Accident	2	.6
Fire Insurance	1	.2

Four reported savings in Individual Indian Money accounts at Pine Ridge Agency Office, 8 reported savings accounts in off-reservation banks. Five reported owning U. S. Savings Bonds.

There is a possibility that some of the people interviewed were reluctant to report their insurance and savings. However, in view of the general low income it is not surprising that few have been able to avail themselves of the advantages of savings and insurance.

Assistance Income

There is very little relief or other forms of assistance income received by the group, in spite of the low income. Certain types of assistance, e.g., Old Age Assistance and aid to dependent children are forms of assistance provided to the population in general and are not peculiarly an Indian problem. The kinds of assistance income reported are:

Type	Number of persons reporting	Percent reporting
Old Age Assistance (granted to dependent parents of respondents)	27	5.9
Aid to Dependent Children (dependents of respondents)	14	3.1
Public Assistance	9	1.9
Relief Payments	7	1.5
Aid to the Blind	3	.6
All Others	49	10.7

Does Training In Homemaking Help?

Recognizing the significant role of the housewife in making a small income meet family needs, the question was asked: What do you think it does for a girl to study cooking, sewing, etc.?

Of 299 replies, 282 (94.3 percent) believed that such courses made a girl a more successful homemaker. Fourteen (4.7 percent) believed the training in homemaking made no difference while 3 (1 percent) believed the training made girls less successful as housewives. There was a tendency for mixed bloods to favor training in home economics more than did the full bloods.

Independent Statements

In response to the question, "what could schools do to be more helpful to wageworkers?" the following statements were submitted:

For Indian Service Schools

"Teach typing and shorthand."

"OCHS should keep up and offer more vocational work, especially shop and mechanics for students who will have but little education."

"Give training in mechanics, carpentry and painting and the like."

"Teach more about machinery so can get better wages, etc. Prepare them to find work."

"Get me a job."

"Should be taught trades that can really be used. Need trades that can be used and worked at here on reservation. Good to know how to operate machinery."

"Pay higher salary. Open canning kitchen evenings, more adult work toward food preservation."

"Would be good to have more music and music lessons in day school."

"OCHS should teach more like the public schools."

For Mission Schools

"Teach agriculture and outside work as with livestock, field work, etc."

For Public Schools

"Public schools teach more and give students better education."

The following answers were given to the question, "What is the best place to get information that will help you keep employed and earn better wages?"

"The right politician."

"Bothered the chief clerk until I got a job."

"South Dakota State Employment Service. Most of time a good place. Some do not want to employ Indians."

Consideration of the wageworkers replies to the various questions make it plain that his problem is not the simple one of working on the reservation as compared with working off the reservation. The consistent tendency for mixed bloods to fare better as wageworkers than do full bloods suggests the need of a continuing and expanding educational program which will make special provisions for the full blood to overcome language and cultural differences as well as acquire the skills which will make him employable. Greater recognition by both full bloods and mixed bloods that increasing amounts of education in general mean increased earning power, should go far in keeping children and young adults in school longer and in increasing their chances of better incomes.

The current preoccupation with removing Pine Ridge people from the reservation as a means of solving their economic problems is described in the Princeton Report of a Study of Indian Administration (page 7) in the statement: "In many places the ultimate solution to the problem (direct relief) lies in getting fairly large numbers of Indians located in wage and salary jobs off the reservation. In many instances the requirements of this task go far beyond the capabilities of the State Employment Service."

The realism of this proposal may be challenged in view of the conditions which exist where fairly large numbers of Indians are found off the reservation engaged in wagework. The slum conditions existing in the Indian communities at Gordon and Alliance, Nebraska, and at Rapid City, South Dakota raise the question as to whether a condition has not been created which is worse than the one requiring direct relief on the reservation. The large number of wageworkers reporting very low incomes suggest that off-reservation employment is not the panacea which it appears to be. Lastly, the present study fails to reveal the problem of "direct relief" as a major issue, so far as Pine Ridge is concerned.

The educational guide posts of the reports of the wageworkers, particularly when considered with those of the ranchers (See chapter VII) are quite plain, e.g., to continue a program in both elementary and high school which places major emphasis on ranch life, as a way of living, with additional emphasis on the vocational aspects of the school program which will qualify young Indians to compete for employment in skilled jobs associated with ranching; and get him out of the class of agricultural "stoop labor." Throughout such a program, special provision needs to be made to facilitate and encourage the full blood Indians to master English and to make an adjustment to white culture that will enable him to compete happily for a fair share of employment, and be in himself "acceptable" in habits and other cultural adjustments, to his non-Indian employers.

Chapter 9

The Homemakers

The resources and way of life on the Pine Ridge Reservation offer the women many opportunities to make important contributions to the welfare of their families. The low cash income in many families makes it necessary to practice many economies in home management. Wise economies in food planning and preparation or in the making and care of clothing, often contribute directly to better living, as well as to keep the family's expenditures within its income.

Gardens, poultry and other subsistence income supplements the low cash incomes in many homes. Home economics experiences were planned for girls in the schools, which took into account low cash incomes and the important possibilities of the many source of subsistence income in the basic economy of the area. Which of these experiences have been more useful and which less useful? Who are these young homemakers? What homemaking experiences provided by the schools have they found useful; where have they learned these methods; what do they think of training in homemaking? These and similar questions are explored in this chapter.

WHO ARE THE HOMEMAKERS?

Two hundred forty-nine women answered the inquiry about homemaking methods. Replies were secured from all women who could be reached for long form interviews, regardless of whether they were the wives of farmers, or of wageworkers who were managing their own homes; unmarried girls living with their parents; employed girls living in rooms or clubs or in other status.

Table IX-1 shows who these homemakers were and their distribution according to number of school grades completed.

Table IX-1. Classification of Homemakers

Classification	Other Schools (23)		Indian Service Schools 6th grade or less (50)		8th grade (154)		H.S. Grad. (22)		•Total (249)	
	No.	%	No.	%	No.	%	No.	%	No.	%
No reply	5	21.7	8	16.0	15	9.7	2	9.1	30	12.0
Wife of rancher........	5	21.7	4	8.0	13	8.4	6	27.3	28	11.2
Wife of wage worker..	8	34.8	20	40.0	71	46.1	9	40.9	108	43.4
Wife of serviceman....	..	......	1	2.0	3	1.9	1	4.5	5	2.0
Wife of G. I. trainee..	1	4.3	2	4.0	4	2.6	1	4.5	8	3.2
Divorced	..	......	3	6.0	4	2.6	..	......	7	2.8
Widow	1	4.3	2	4.0	3	1.9	..	......	6	2.4
Single-employed	1	4.3	1	2.0	4	2.6	..	......	6	2.4
Single-at home..........	1	4.3	5	10.0	9	5.8	2	9.1	17	6.8
Other	1	4.3	4	8.0	28	18.2	1	4.5	34	13.6

Most homemakers are the wives of wageworkers. They have finished more than the sixth grade but have not graduated from high school. The next largest group are the wives of ranchers.

This distribution between wives of wageworkers and ranchers should be interpreted in view of the arbitrary definition of rancher, e.g., ranchers are those who report half or more of their annual **cash** income from their ranches. The 53.4 percent of homemakers who are here classified as wives of wageworkers, live in rural or semi-rural areas. In these surroundings the training they have received is as applicable to their needs as it is to the needs of ranch wives.

During the interview a list of homemaking practices (which had been prepared in consultation with home economics teachers and others) was carefully studied by the homemaker and the interviewer. Each homemaker was asked to identify the practices which she used. Next she was asked to select, from a list of possible sources, the source of information concerning homemaking practices which she had found most useful, and the responses to these interviews were analyzed.

Chickens

Fifty (20.1 percent) of the 249 homemakers raise chickens. Table IX-2 is self explanatory as to how many use brooders, use DDT and preserve surplus eggs. It is noteworthy that the greatest use of these desirable methods is reported by Oglala Community High School graduates.

The flocks numbered less than 25 birds, and were raised almost exclusively for home use instead of marketing. Few if any families on the reservation raised chickens before the poultry demonstrations were carried out at Oglala Community High School. From the High School these projects spread to the day schools. Poultry and eggs have become an important food item for many families who started raising chickens after seeing the demonstrations and examples set by the Indian Service schools.

Baking and Preserving

The emphasis which the Indian school home economics course placed on practical homemaking adapted to low income rural families, is reflected in many of the practices reported by the homemakers. As shown in Table IX-3, homemakers who had attended Indian Service schools made greater use of wild fruits and berries than did homemakers who had attended other schools, (86 percent for Oglala Community High School graduates, to only 52 percent for other schools.) Also the former Indian school students made greater use of pressure cookers and home canning outfits than did those with public and mission school training. There is also a difference in favor of the Indian school students in the extent to which they dry fruits and cure meats at home. Those who attended only the Indian Service day schools, who probably learned these latter practices at home, still use them to the greatest extent. Home baking is practiced by over 90 percent of all homemakers whether they got their training in Indian Service or other schools. A similar proportion have learned to keep their stored food protected from dust and vermin and to provide kitchen storage space for food and utensils. In general it appears that homemakers who have attended Indian Service schools make greater use of approved homemaking methods than those who have attended non-Indian Service schools—that the longer they have been to school, the more they use approved methods.

Sewing

From Table IX-4, it appears that homemakers who have attended Indian Service schools, make more of their own and their children's clothing, slip covers and so forth, than do homemakers who have attended non-Indian Service schools. The two groups are about equal in the extent to which they patch, darn and repair clothing. The homemakers who have attended Indian Service schools through the sixth grade or less exceed all other groups in making their own housedresses and every day clothing.

Gardening

Table IX-5 reveals that relatively few people plant trees and shrubs to beautify their homes; Oglala Community High School graduates plant more than the others. Twice as many people raise vegetable gardens as plant trees and shrubs. Here the homemakers who attended only a Federal day school markedly exceed all others. This may well represent the effect of the demonstration gardens in the day schools. As in canning wild fruits and berries, the Indian Service high school graduates exceed all others in canning vegetables from their own gardens for home use.

Child Care

It appears from Table IX-6 that the child care courses in the Oglala Community High School pay excellent dividends in the extent to which young mothers learn to use medical facilities for themselves and their children. The Oglala Community High School graduates exceed all others in the extent to which they use the pre-natal and child care practices listed. The homemakers who have attended other than Indian Service schools are the next greatest users of these practices. The group who use these practices the least are those who have attended Indian Service schools only through the eighth grade or less.

It appears that the girls who have the opportunity to take child care courses in Oglala Community High School gain attitudes and information which prompts them to seek more adequate care for themselves and their children after they leave school and become homemakers and mothers. Of this group about 82 percent have sought pre-natal care, as compared with 74 percent of those from non-Indian Service schools, and with slightly less than 60 percent of those who have attended Indian Service schools through the eighth grade or less. Of the Oglala Community High School graduates, 77.3 percent report going to the hospital to have their babies. The remaining 22.7 percent report that they have had a doctor or nurse in attendance if they have their baby at home. Presumably all mothers who are Oglala Community High School graduates and their children have the benefit of medical care when their children are born.

By comparison, only 48 percent of mothers who attended Indian Service schools through the sixth grade or less, have their babies in a hospital; 8 percent have a doctor or nurse in attendance if the baby is born at home. Presumably 44 percent of these non-high school graduates have their children without benefit of hospitalization or medical attendance. Those who have gone beyond the sixth grade but not through high school do slightly better; about 30 percent of their children are born without medical care.

Mothers who are graduates of Oglala Community High School

Plate 9-1 Home Economics at OCHS

Oglala Community High School maintained a strong home economics program, in which all girls were taught how to prepare nutritious meals with the kind of food available on the reservation. They were also taught to make and repair clothing.

Plate 9-2 Weaving for the adults

Looms were installed at many of the day schools. The older girls were taught weaving, and many an older woman also came to the schools to learn to weave, or to weave fabrics for sale.

Plate 9-3 Chickens at home

Before the introduction of chickens at many of the day schools, there were very few chickens on the reservation. At the time of the survey, there were more than ten thousand birds owned by Indian families.

Plate 9-4 Pine Ridge Crafts Sales Shop

To assist in marketing Indian crafts goods, and to establish a "fair price" for Indian goods, the Education Branch cooperated with the Arts and Crafts Board in setting up a craft shop at OCHS for the sale of goods to tourists, or to dealers wholesale.

also excel all others in the extent to which they have their children immunized and take their children to a physician for examinations.

Arts and Crafts Work

Arts and crafts work interests over 1 in 4 (28.5 percent) of all the homemakers as seen in Table IX-7. Beadwork is the most popular craft, with 16.1 percent of all reporting that they do beadwork. It is most popular also (22 percent reporting) with the group who have reached the sixth grade or less in Indian schools. Quill work is next highest for all, and highest with the six year group or less in Indian schools. This is clear evidence that both skills have been learned at home, for no instruction in either has been given in the day schools. Pottery is reported least often (4.4 percent) with weaving only slightly more often (7.2 percent).

In addition to traditional Indian crafts, weaving and pottery, over half (57 percent) the homemakers do needle work such as crocheting, knitting or embroidery work.

Budgeting

Half of all the Oglala Community High School graduates reported that they kept a household budget; 37.7 percent of all who were interviewed claimed to do so. Even among those whose education stopped with the elementary school, 34.4 percent claimed to be "budget wise." This last is quite interesting, for little stress on the practice occurs in the curriculum in the elementary grades.

Homemakers Opinion of Home Economics Courses

Answers to questions listed in Table IX-8, when analyzed, reveal that homemakers consider home economics training valuable in preparing a girl to become a successful wife and mother. Furthermore they believe such training would contribute to being a successful husband and father.

There is a wide spread conviction in the group (86.3 percent) that such training helps a girl. Sixteen out of 237 (6.4 percent) think it makes no difference, only 6 (2.4 percent) think such training makes a less successful housewife. High school graduates are unanimous in their opinion that this training is helpful; most of the dissenters are people from Indian Service schools who completed eighth grade or less.

As to the effect of training in homemaking on husbands; there is almost as much agreement (81.9 percent) as to its desirability, as there is for such training for wives; again there are no dissenters from this opinion among high school graduates.

Sources of Homemaking Information

Each homemaker was asked to name the sources of information which she considered best for learning homemaking practices.

According to Table IX-9 over 70 percent named home and family as the source of homemaking information. This generally high estimate by the homemakers of their girlhood homes as a source of homemaking information probably reflects an appreciation of many "tricks of the trade" which girls learn from their mothers rather than from home economics courses. It is interesting to note that homemakers who have attended Indian Service schools consistently report school activities as a source of homemaking information with greater frequency than do homemakers from other schools (e.g., classes in clothing and sewing reported by 34.8 percent from other schools; by 52 65.6 and 63.6 percent from Indian Service schools.) It appears that girls who have had less training for homemaking in school tend to report their homes more frequently as a source of homemaking information.

According to percent of homemakers listing them, the sources of information as ranked in Table IX-9 fall roughly into four classes:

(1) Home and family exceed the school by over 10 percent.

(2) Classes in clothing and sewing and in food preparation are mentioned by over half as a source of information.

(3) There is a marked decrease to the next group which are listed as sources by from 10 to 30 percent of the group. At the top of this group are classes in home management and child care. Included are school garden projects, bead and weaving projects, work in the school kitchen and in the practice cottage.

(4) It is noteworthy that most of school "details" are reported by the smallest number as a source of information; 5 percent or less of the entire group. Details following in order are:

Work in school dining room
Work in school bakery
Work in school infirmary
Work in school laundry
Work in staff house
Baby sitting for staff members.

This appears to substantiate the oft repeated claim that these experiences as usually organized contain very little "educational" value.

Project activities listed as sources by 5 percent or less include:

Poultry and calf projects
Pottery project
4-H Club work

This infrequent mention of these activities as sources may reflect the fact that these projects were not carried on in all of the schools.

Employees listed as source of information by 5 percent or less are:

Nurse
Doctor
Demonstration agent

In answer to the question: "Have you any suggestions or ideas as to what the schools could do to be more helpful to homemakers?" the replies were:

For reservation day schools.

"Should teach more about canning and have more home economics in 7th and 8th grades."

"Day schools should have weaving projects, house building and repair projects, cooking, sewing, patching, canning."

"Day schools should have a loom and encourage people to grow gardens."

"Schools should have more classes in child care—stress cleanliness both at school and at home."

For Oglala Community High School

"Teach more weaving and crafts."

For mission school

"Should have more home economics classes."

For public school

"Do at least half of what Oglala Community High School does."

Activity		HOMEMAKERS REPORTING									
				Indian Service Schools							
		Other Schools (23)		Less than 8th grade (50)		8th to 12th non-grads (154)		H.S. Grads (22)		Total (249)	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Table IX-2. Raising Chickens											
Do you raise chickens?	No.	6	13	12	35	26	122	6	13	50	183
	%	26.1	56.5	24.0	70.0	16.9	79.2	27.3	59.1	20.1	73.5
Use a brooder instead of hens for brooding chicks?	No.	1	6	1	18	4	28	2	6	8	58
	%	4.3	26.1	2.0	36.0	2.6	18.2	9.1	27.3	3.2	23.3
Control lice with DDT or similar preparations?	No.	3	6	4	15	13	20	4	4	24	45
	%	13.0	26.1	8.0	30.0	8.4	13.0	18.2	18.2	9.6	18.1
Preserve surplus eggs for winter use?	No.	....	7	1	18	4	29	2	6	7	60
	%	.....	30.4	2.0	36.0	2.6	18.8	9.1	27.3	2.8	24.1
Table IX-3. Baking and Preserving											
Can wild fruit and berries for home use?	No.	12	10	39	10	119	34	19	3	189	57
	%	52.2	43.5	78.0	20.0	77.3	22.1	86.4	13.6	75.9	22.9
Use pressure cooker or hot water canner for canning?	No.	9	13	25	24	87	67	17	5	138	109
	%	39.1	56.5	50.0	48.0	56.5	43.5	77.3	22.7	55.4	43.8
Dry fruit, squash, corn, etc.?	No.	11	11	40	9	121	33	13	9	185	62
	%	47.8	47.8	80.0	18.0	78.6	21.4	59.1	40.9	74.3	24.9
Can or cure meats for home use?	No.	7	15	22	26	58	96	8	14	95	151
	%	30.4	65.2	44.0	52.0	37.7	62.3	36.4	63.6	38.1	60.6
Make your own bread (at least half of the family supply)?	No.	21	2	45	4	142	12	20	2	228	20
	%	91.3	8.7	90.0	8.0	92.2	7.8	90.9	9.1	91.6	8.0
Make your own cakes, rolls, cookies, etc. (at least half of the family supply)?	No.	22	....	41	8	142	12	22	....	227	20
	%	95.7	.....	82.0	16.0	92.2	7.8	100.0	.....	91.2	8.0
Keep foods covered?	No.	21	2	46	3	143	11	21	1	231	17
	%	91.3	8.7	92.0	6.0	92.8	7.1	95.4	4.5	92.8	6.8
Dry foods under screen or cheesecloth?	No.	10	12	30	19	80	73	10	12	130	116
	%	43.5	52.2	60.0	38.0	51.9	47.4	45.5	54.5	52.2	46.6

Provide storage space for supplies and kitchen utensils?	No.	18	4	40	9	135	19	20	2	213	14
	%	78.3	17.4	80.0	18.0	87.7	12.3	90.9	9.1	85.5	13.6

Table IX-4. Sewing

Make slip covers for and repaint furniture?	No.	15	7	35	14	103	51	16	6	169	78
	%	65.2	30.4	70.0	28.0	66.9	33.1	72.7	27.3	67.9	31.3
Make your own housedresses and everyday clothing?	No.	13	9	43	6	129	25	18	4	203	44
	%	56.5	39.1	86.0	12.0	83.8	16.2	81.8	18.2	81.5	17.7
Make at least part of your children's clothing?	No.	13	9	34	13	100	54	16	6	163	83
	%	56.5	39.1	68.0	28.0	64.9	35.1	72.7	27.3	65.5	33.3
Patch, darn or otherwise repair family clothing?	No.	22	....	49	....	144	10	20	2	235	12
	%	95.7	......	98.0	......	93.5	6.5	90.9	9.1	94.4	4.8

Table IX-5. Gardening

Plant trees, shrubs and flowers to beautify your home?	No.	7	15	12	37	51	101	9	13	79	166
	%	30.4	65.2	24.0	74.0	33.1	65.6	40.9	59.1	31.7	66.7
Raise a vegetable garden?	No.	12	10	37	12	93	61	13	9	155	92
	%	52.2	43.5	74.0	24.0	60.4	39.6	59.1	40.9	62.2	36.9
Can vegetables from your garden for home use?	No.	10	12	26	23	80	74	14	8	130	117
	%	43.5	52.2	52.0	46.0	51.9	48.0	63.6	36.4	52.2	47.0

Table IX-6. Child Care

When expecting a baby, visit the doctor at least twice before the baby comes?	No.	17	4	29	18	91	61	18	4	155	87
	%	73.9	17.4	58.0	36.0	59.1	39.6	81.8	18.2	62.2	34.9
Go to the hospital to have your baby?	No.	17	4	24	22	87	65	17	5	145	96
	%	73.9	17.4	48.0	44.0	56.5	42.2	77.3	22.7	58.2	38.5
Get help from doctor or nurse in planning food for your baby?	No.	15	6	24	22	74	78	16	6	129	112
	%	65.2	26.1	48.0	44.0	48.1	50.6	72.7	27.3	51.8	45.0
Have doctor or nurse if you have baby at home?	No.	5	15	4	43	25	124	5	17	39	199
	%	21.7	65.2	8.0	86.0	16.2	80.5	22.7	77.3	15.7	79.9
Have baby immunized for small pox, diphtheria, other?	No.	13	8	15	32	70	83	17	5	115	128
	%	56.5	34.8	30.0	64.0	45.5	53.9	77.3	22.7	46.2	51.4
Take child to doctor for examination once a year?	No.	15	6	26	21	85	67	17	5	143	99
	%	65.2	26.1	52.0	42.0	55.2	43.5	77.3	22.7	57.4	39.7

Activity		HOMEMAKERS REPORTING									
				Indian Service Schools							
		Other Schools (23)		Less than 8th grade (50)		8th to 12th non-grads (154)		H.S. Grads (22)		Total (249)	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Table IX-7. Arts and Crafts											
Do you do any arts and crafts work?	No.	7	14	17	29	42	103	5	16	71	162
	%	30.4	60.9	34.0	58.0	27.3	66.9	22.7	72.7	28.5	65.1
Do you weave any dress goods, draperies, other?	No.	4	17	4	45	9	143	1	19	18	224
	%	17.4	73.9	8.0	90.0	5.8	92.8	4.5	86.4	7.2	89.9
Do you card, dye and spin your own wool for weaving?	No.	3	18	1	48	7	145	1	19	12	230
	%	13.0	78.3	2.0	96.0	4.5	94.1	4.5	86.4	4.8	92.4
Do you do any beadwork?	No.	1	20	11	38	28	124	....	20	40	202
	%	4.3	86.9	22.0	76.0	18.2	80.5	......	90.9	16.1	81.1
Do you make any pottery?	No.	....	21	1	48	9	143	1	19	11	231
	%	......	91.3	2.0	96.0	5.8	92.8	4.5	86.4	4.4	92.8
Do you make any quill work?	No.	1	20	10	39	14	138	....	20	25	217
	%	4.3	86.9	20.0	78.0	9.1	89.6	......	90.9	10.0	87.1
Do you do any needle work, crochet, knitting, embroidering?	No.	12	9	30	19	90	62	10	11	142	101
	%	52.2	39.1	60.0	38.0	58.4	40.2	45.4	50.0	57.0	40.6
Table IX-9. Homemaking: Sources of Information											
Home and family	No.	17	5	36	11	107	42	16	5	176	63
	%	73.9	21.7	72.0	22.0	69.5	27.3	72.7	22.7	70.7	25.3
Classes in clothing and sewing	No.	8	13	26	20	101	52	14	8	149	93
	%	34.8	56.5	52.0	40.0	65.6	33.8	63.6	36.4	59.8	37.3
Classes in cooking and foods	No.	5	16	25	21	91	62	15	7	136	106
	%	21.7	69.6	50.0	42.0	59.1	40.2	68.2	31.8	54.6	42.6
Classes in child care	No.	5	16	14	32	45	108	9	13	73	169
	%	21.7	69.6	28.0	64.0	29.2	70.1	40.9	59.1	29.3	67.9
Classes in home management	No.	3	18	11	35	44	108	8	14	66	175
	%	13.0	78.3	22.0	70.0	28.6	70.1	36.4	63.6	26.5	70.3

School garden project	No.	1	20	18	28	35	118	4	18	58	184
	%	4.3	86.9	36.0	56.0	22.7	76.6	18.2	81.8	23.3	73.9
Other. (Unclassified)	No.	10	11	9	36	27	116	6	13	52	176
	%	43.5	47.8	18.0	72.0	17.5	75.3	27.3	59.1	20.9	70.7
Work in school kitchen	No.	2	19	9	37	30	123	1	21	42	200
	%	8.7	82.6	18.0	74.0	19.5	79.9	4.5	95.4	16.9	80.3
Bead or needle work	No.	1	20	6	40	25	128	3	19	35	207
	%	4.3	86.9	12.0	80.0	16.2	83.1	13.6	86.4	14.0	83.1
Work in practice cottage	No.	1	20	2	44	25	128	6	16	34	208
	%	4.3	86.9	4.0	88.0	16.2	83.1	27.3	72.7	13.6	83.5
Weaving project	No.	2	19	12	34	17	136	2	20	33	209
	%	8.7	82.6	24.0	68.0	11.0	88.3	9.1	90.9	13.2	87.9
Work in school dining room	No.	....	21	2	44	11	142	....	22	13	229
	%	......	91.3	4.0	88.0	7.1	92.2	......	100.0	5.2	92.0
Nurse	No.	....	20	1	43	11	131	1	19	13	213
	%	......	86.9	2.0	86.0	7.1	85.1	4.5	86.4	5.2	85.5
Poultry and calf projects	No.	1	20	3	43	7	146	....	22	11	231
	%	4.3	86.9	6.0	86.0	4.5	94.8	......	100.0	4.4	92.8
Work in school bakery	No.	2	19	1	45	4	149	1	21	8	234
	%	8.7	82.6	2.0	90.0	2.6	96.7	4.5	95.4	3.2	94.0
4H club work	No.	....	21	2	44	6	147	....	22	8	234
	%	......	91.3	4.0	88.0	3.9	95.4	......	100.0	3.2	94.0
Work in infirmary	No.	....	21	1	45	3	150	1	21	5	237
	%	......	91.3	2.0	90.0	1.9	97.4	4.5	95.4	2.0	95.2
Work in school laundry	No.	....	21	....	46	4	149	....	22	4	238
	%	......	91.3	......	92.0	2.6	96.7	......	100.0	1.6	95.6
Work in staff house	No.	1	20	....	46	3	150	....	22	4	238
	%	4.3	86.9	......	92.0	1.9	97.4	......	100.0	1.6	95.6
Baby sitting	No.	....	21	1	45	1	152	....	22	2	240
	%	......	91.3	2.0	90.0	.6	98.7	......	100.0	.8	96.4
Demonstration agent	No.	....	21	....	44	1	140	1	18	2	223
	%	......	91.3	......	88.0	.6	90.9	4.5	81.8	.8	89.5

Activity		HOMEMAKERS REPORTING									
				Indian Service Schools							
		Other Schools (23)		Less than 8th grade (50)		8th to 12th non-grads (154)		H.S. Grads (22)		Total (249)	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Doctor	No.	1	20	3	42	5	136	1	18	10	216
	%	4.3	86.9	6.0	84.0	3.2	88.3	4.5	81.8	4.0	86.7
Pottery project	No.	....	21	1	45	8	145	....	22	9	233
	%	......	91.3	2.0	90.0	5.2	94.1	......	100.0	3.6	93.6

Table IX-8. Homemakers' Opinions of Home Economics Training

Opinion	HOMEMAKERS REPORTING									
	Other Schools (23)		Indian Service Schools						Total (249)	
			6th grade or less (50)		8th grade (154)		H.s. grad (22)			
	No.	%	No.	%	No.	%	No.	%	No.	%
What do you think it does for a girl to study homemaking methods in school?										
Makes her a more successful wife and mother	19	82.6	38	76.0	137	89.0	21	95.5	215	86.3
Makes no difference	2	8.7	6	12.0	8	5.2	......	......	16	6.4
Makes her a less successful wife and mother	1	4.3	3	6.0	2	1.3	......	......	6	2.4
What do you think it would do for a boy to study simple cooking, child care and home repair and management in school?										
Makes him a more successful husband and father	18	78.3	37	74.0	128	83.1	21	95.5	204	81.9
Makes no difference	4	17.4	7	14.0	16	10.4	......	......	27	10.8
Makes him a less successful husband and father	....	......	4	8.0	2	1.3	......	......	6	2.4

Chapter 10

Community Standing and Leadership

The attitude of the community toward its individuals and groups is widely recognized as a significant factor in the life adjustment of its members. This regard which a community has for its members is generally recognized as a contributing factor to behavior. In this study an attempt is made to explore the feelings of the Pine Ridge community toward the graduates and former students of the Pine Ridge schools. The preceding consideration of the former students' education, level of living, and skill as ranchers, wage workers or homemakers furnishes certain clues to their general status in the community. However, for a more complete picture of how graduates and former enrollees of Indian Service schools get along in their communities, a method was developed to appraise the general feeling and attitude toward the graduates and enrollees on the part of the people closely associated with them. This attitude or "community standing" was first explored in terms of such questions as:

Does the individual's general community standing vary according to:

his schooling
his standard of living
his degree of Indian blood

A second approach to community standing and general adjustment was made by investigating the extent to which the group under consideration had been convicted of law violations.

A third area of community adjustment explored was the extent to which members of the group were regarded as leaders by their associates. Association between leadership, education, and blood quantum was investigated.

How Was Standing in the Community Determined?

The general method for determining status was to pool the opinions of a large panel of qualified judges. The names of 545 people (186 married couples and 173 unmarried individuals), who had responded to long form interviews, were submitted to 126 residents of Pine Ridge Reservation and nearby communities, who cooperated as judges. Criteria were provided so that the judges would have a common frame of reference within which to make their judgments. The list of names also provided a five point rating scale to permit the judges a degree of latitude in evaluating the enrollees in terms of the criteria. In view of the truism that "pooling ignorance does not produce wisdom," much attention was given to the qualifications and selection of judges. The criteria, rating scale, and detail of the procedure are reported in Appendix B, page 242.

Does the Amount of Education Influence Community Standing?

There appears to be a definite association between favorable recognition by the community and graduation from Oglala Community High School. The community standing scores of the 545 former students rated by the panel of judges were arranged in rank order according to the following categories:

1. Combined group
2. Ranch families
3. Wage work families
4. Unmarried individuals

Each rank order was divided into quartiles and the percent of Oglala Community High School graduates in each quartile computed. The results are shown in Table X-1. (See page 171.)

Of the 133 students in the top quartile of the combined group, 19 (14 percent) are Oglala Community High School graduates. Of the 136 students in the second quartile 8 (about 6 percent) are Oglala Community High School graduates. There are 10 percent Oglala Community High school graduates in the upper half of the group although Oglala Community High School graduates constitute only 6.6 percent of the whole group. Of the total of 36 graduates in the whole group, 27 (over 80 percent) are in the upper half according to community standing scores.

For ranch families considered alone, the evidence must be interpreted with caution because of the small number of cases. It is indicative, however, that out of 11 Oglala Community High School ranchers, 5 were rated in the top quartile, 4 in the second and 2 only in the third.

Table X-1. Graduates of Oglala Communtity High School by Quartiles According to Community Standing Scores.

	Quartiles														
	First			Second			Third			Fourth					
Group	Total Students	OCHS Grads	%	Total Students	OCHS Grads	%	Total Students	OCHS Grads	%	Total Students	OCHS Grads	%	Total Students	Total OCHS Grads	%
Combined Group	133	19	14.2	136	8	5.8	137	7	5.1	132	2	1.4	545	36	6.6
Ranchers	14	5	36	14	4	29	14	2	14	14	....	....	56	11	20
Wage Workers	78	11	14	80	4	5	78	5	7	80	1	1.5	316	21	6.6
Unmarried Individuals	41	3	7	42	....	....	45	....	....	45	1	2.5	173	4	2.3

Table X-2. Distribution of all High School Graduates According to Community Standing Scores.

	Quartiles														
	First			Second			Third			Fourth			Total		
Quartiles	Students	Grads	%	Students	Grads	%	Students	Grads	%	Students	Grads	%	Students	Grads	%
Combined Group	133	33	30	136	17	12	137	9	1.4	139	2	1.5	545	61	11.5
Ranchers	14	7	50	14	6	48	14	3	24	14	....	....	56	16	33
Wage Workers	78	21	27	80	11	14	78	6	8	80	1	1.5	316	39	12
Unmarried Individuals	41	5	12.5	42	....	....	45	....	....	45	1	3	173	6	3.4

In the wage work group, out of 21 Oglala Community High School graduates, 11 were rated in the top quartile, and 4 in the second quartile. Three of the 4 (75 percent) unmarried individuals appear in the highest quartile. This is in keeping with the general trend for graduates to cluster at the upper end of the rating scale.

Concerning the entire group it is interesting to note that both husband and wife are Oglala Community High School graduates in the family rated highest for the combined group. Likewise, in the highest rating farm family, the husband and wife are both Oglala Community High School graduates. This family rates in fifth place for the combined group. Among the unmarried individuals, 4 non-graduates are rated higher than the three top rated Oglala Community High School graduates.

When graduates from Oglala Community High School, public, and mission high schools are combined, the percentage distribution by community standing scores is as shown in Table X-2.

It should be noted that a high percentage of graduates fall into approximately the same grouping as when Oglala Community High School graduates only are considered. This is further evidence of the esteem afforded those who have graduated from high school. However, the numbers are too small to attempt to distinguish a difference in community status between graduates of Oglala Community High School and other high schools. Interpretation of the effect of high school graduation on community standing should be tempered by the fact that 6 of the high school graduates had 2 or more years of college and 3 were college graduates. It is evident however that Oglala Community High School graduates alone, or when considered with graduates of public and mission schools, appear more frequently in groups with higher community standing scores than their proportion of the group as a whole. Inspection of the table also shows that graduates appear with significantly greater frequency in the half of the group receiving the higher rating scores than in the half receiving the lower scores. The conclusion appears justfied that, for the combined group, high school graduation is associated with superior community standing.

Is There an Association Between Community Standing and Degree of Indian Blood?

Yes, a slight but highly significant association, with some evidence that full bloods at Pine Ridge tend to be rated higher by a panel of their associates than do mixed bloods.

Definite and unequivocal convictions concerning this relationship are common.

At one extreme there is conviction that the full bloods are the "best people" in a community including Indian, white, and mixed blood individuals. Contrary convictions are expressed, indicating that the "best people" have a predominance of white blood. Another statement is frequently made that the mixed bloods are "problem people" who have inherited the worst traits from each side of their bi-racial ancestry.

Since 35 (28 percent) of the 126 judges who submitted community standing ratings on the group were ¼ or more degree of Indian blood; since all judges were qualified by length of residence at Pine Ridge and acquaintance with the respondents, it appears that these ratings might afford data with which to explore the possible relationship between community standing and blood quantum.

The data were tabled according to blood quantum and the quartiles of the community standing scores. Thus in Table X-3, 2 quarter bloods, 5 half bloods, 8 three-quarter bloods and 73 full bloods were in the first quartile. These are called the observed frequencies and represent the actual number of times individuals of each degree of blood appeared in the highest quartile. The blood quantum for couples is that of the husband as head of the house. The theoretical frequencies were then calculated. These represent the number of people we should expect to find in the various groupings in the absence of any real association between ratings of community standing and blood quantum.

TABLE X-3
Observed and Theoretical Frequencies of Blood Quantum and Rating

Quartile According to Community Standing Ratings	Blood Quantum ¼	½	¾	FB	Total
1	*(6.39) √**2**	(11.06) **5**	(14.75) **8**	(55.80) **73**	88
2	(6.54) **2**	(11.31) **8**	(15.08) **11**	(57.07) **69**	90
3	(6.68) **4**	(11.56) **8**	(15.42) **21**	(58.34) **59**	92
4	(6.39) **18**	(11.06) **24**	(14.75) **20**	(55.08) **26**	88
Total	26	45	60	227	358

*Theoretical frequenceies in parenthesis—e.g., (6.39)
√Observed frequencies in black-faced type, e. g., **2**

Inspection and comparison of the relative values of theoretical and observed frequencies in Table X-3 shows a trend to rate full bloods higher in community standing than mixed bloods. For example, in quartile 1, the thoretical frequency with which ¼ bloods would appear is 6.39 whereas actually only 2 quarter bloods appear. Corresponding differences appear for half bloods and three quarter bloods. On the contrary, the theoretical frequency with which full bloods would appear in the first rating quartile was 55.8 whereas actually 73 full bloods received ratings in this quartile. Conversely, in the 4th quartile, lowest ratings, 6.39 is the theoretical frequency for quarter bloods but 18 actually appear. Likewise 55.08 is the theoretical frequency for full bloods but only 26 appear in this lowest quartile. Application of the chi-square and coefficient of contingency techniques to these data show a small but highly significant relationship to exist between blood quantum and community standing—see Appendix A, page 198.

Is There An Association Between Standing in the Community and Level of Living?

Yes there is a tendency to rate higher people who have higher level of living. Most of the items which make up the Sewell Socio-Economic scale, used to determine level of living scores, are easily observable by neighbors and associates. Such items as owning a car or radio, number of rooms in the house and number of occupants are easily observable. Amount of education, and church attendance are often common knowledge. Presumably these same elements could enter into the rating of community standing as carried out in this study. To determine if there was any association between rating of community standing and how well people lived, coefficient of contingency C was computed between level of living and community standing. Higher standing was associated with higher level of living.

This may indicate the beginning of a swing away from the old Dakota culture pattern in which a man's standing in the community was high in proportion to his "give away" rather than according to his accumulation of property. The older pattern tends to lower an individual's status in the community if he lives better than his fellows. The community ratings reported here indicate that improved economic status and better living may be slowly earning recognition as a measure of prestige. This possible interpretation may gain significance in view of the fact that 11.1 percent of the raters were full bloods; that 27 percent were ¼ or more degree of Indan blood. On the other hand 56 percent of the raters were employees of the Indian Service. Since changes in basic cultural attitudes are essential to significant changes in pattern of living these tentative findings suggest the need of more intensive and refined research concerning relationship of level of living and community attitude.

Are They Law Abiding?

Discussions with Indians concerning the problems of living in white communities reveal a very wide range of adjustment to white culture. One extreme may be represented by the Indian living in a city where his social, economic, and cultural adjustments are so complete that neither he nor his associates are aware of any cultural difference. At the other extreme is the Indian who has rarely left his reservation community where Indian culture has deliberately been maintained. His difference in language, dress, food habits, and general "know how" puts him at a disadvantage in a white community comparable to that experienced by a newly arrived immigrant from a foreign culture. As an immigrant in this "foreign" culture the Indian may violate laws and taboos whose existence he does not suspect until he is punished for the violation.

The Indian's confusion in this situation is confounded by the waves of advice and admonition which pour on him from all sides. This advice ranges from sincere efforts to help him, to malicious misinformation given with the deliberate intent to defraud, exploit, and victimize him. On one hand the Indian is admonished and advised by teachers, missionaries, and government employees whose business it is to assist him. At the same time he may be under pressure from the bootlegger, the unscrupulous trader and the panderer who regard him primarily as an easy target for exploitation. The results may range from confusion on the part of the full blood with little mastery of English, to skepticism and questioning of motives by the highly acculturated mixed blood.

The Pine Ridge Sioux, considered in this survey, frequently travel to or reside in communities fringing the reservation. On the assumption that the frequency of court convictions and types of crimes or misdemeanors would serve as an index of degree of failure to adjust in these communities, a study was made of convictions for which records could be found.

The 1822 enrollees who were selected from school records for this study were a well behaved and law abiding group. Only 300 or 16.46 percent were reported convicted of any type of crime or misdemeanor during the ten years for which court records were examined. The majority of convictions for misdemeanors were for single offences. The number of serious crimes was very small; and the number of chronic offenders was small, even when taking into account the chronic drunks.

Drunkenness, as such, was the charge in over 60 percent of all convictions; A substantial number of convictions, for offenses other than being drunk, report drunkenness in connection with the crime or misdemeanor. Laws prohibiting the sale of liquor to Indians existed in all areas where these convictions were recorded. This suggests that misdemeanors and crimes committed by 300 Indians in 10 years may have been largely the result of the white bootleggers' industriousness. For the same 10 years, over 1500 Indians, of the group studied, were not convicted of any crimes or misdemeanors.

Are High School Graduates Convicted More or Less Often Than Members of the Group in General?

There are no significant differences in the number of convictions. The names of all members of the group, for whom a record of one or more convictions was found, were screened to find the names of graduates who had been convicted and the results tabulated as follows:

Table X-4

Comparison of Number of Convictions Among Graduates and Non-Graduates

	Number of Persons	Number Convicted One or More Times	Percent Convicted One or More Times	Total Number Convictions	Average Number Convictions Per Person
Non Graduates	1626	277	17.0	806	2.91
OCHS Graduates	152	21	13.8	58	2.76
All other Graduates	44	2	4.5	5	2.5
Total	1822	300	16.5	869	2.89

These figures show 2.76 convictions per graduate of Oglala Community High School, and 2.5 convictions per graduate of all other high school graduates. The number of convictions per person for the group is 2.89. There are no differences great enough to justify a conclusion that graduates are convicted more or less often than members of the group in general. This conclusion is substantiated by an application of chi-square technique to these data, with the result that no significant differences were shown.

What Kind of Crimes and Misdemeanors are Committed by Graduates?

A summary of causes of conviction of graduates shows:

Table X-5
Convictions of Graduates According to Kind of Crime or Misdemeanor

Crime or Misdemeanor	Frequency of Conviction
Drunk	46
Drunk and disturbing the peace	3
Disturbing peace	3
Traffic violations (drunk)	2
Forgery	2
Vagrancy	2
Assault	1
Traffic violations	1
Obstructing railroad track	1
Theft	1
Maiming	1

With the exception of 1 case of obstructing a railroad track one of theft and 2 of forgery, the crimes and misdemeanors of which graduates were convicted were of minor nature.

Does the Number of Convictions Vary According to Degree of White and Indian Blood?

Yes, there is a tendency for people with greater amount of Indian blood to be convicted more frequently. This does not necessarily mean that full bloods are less law abiding. As suggested earlier, the full blood, with fewer cultural contacts, may unwittingly violate laws of the white culture, not knowing of the existence of these prohibitions until he is convicted of the violation.

The names of persons convicted at least once were classified according to blood quantum in Table X-6.

Table X-6
Number of Convictions According to Blood Quantum

Blood Quantum	Number of Persons	Percent of Persons	Number of Convictions	Percent of Convictions	Average Convictions Per Person
¼	26	8.7	48	5.5	1.8
½	50	16.7	144	16.6	2.9
¾	43	14.3	126	14.5	2.9
Full blood	159	53.0	517	59.5	3.3
White and other	1	.3	1	.1	1.0
Unknown	21	7.0	33	3.8	1.6
Total	300	100.0	869	100.0	2.89

It is significant to note that 59 percent of all the convictions were among full bloods; there being 53 percent of full bloods in the group. The remaining 41 percent of convictions were distributed among the 47 percent of people with less Indian blood; with the least number of convictions taking place among the quarter bloods.

The average number of convictions per person reveal that half, three-quarter, and full bloods tend more strongly to be repeaters with an average of approximately 3 arrests per person in each category. The quarter bloods show an average of less than 2 arrests per person. The application of the chi-square technique to these data reveals a significant association between blood quantum and the number of convictions among persons convicted one or more times (see Appendix A).

Does the Number of Convictions Vary According to Sex and Marital Status?

Yes. The men have many more convictions than the women —unmarried males have the most convictions. The convictions per person do not differ significantly between men and women.

Table X-7
Convictions According to Sex and Marital Status

Marital Status	Number of Persons	Percent of Persons	Number of Convictions	Percent of Convictions	Average Convictions Per Person
Males:					
Single	129	43.0	444	51.1	3.4
Married	127	42.3	297	34.2	2.3
Divorced	4	1.3	32	3.7	8.0
Widowed	2	.7	5	.6	2.5
Unknown	8	2.7	11	1.3	1.4
Females:					
Single	16	5.3	53	6.0	3.3
Married	12	4.0	25	2.9	2.1
Divorced					
Widowed					
Unknown	2	.7	2	.2	1.0
TOTAL	300	100.0	869	100.0	2.89

There is no significant difference in number of convictions of married and unmarried females. There is a marked difference between number of convictions of unmarried and married men, with the greater number of convictions per man occurring among the unmarried men.

In What Age Group Do Most Convictions Occur?

Convictions are reported most frequently in the 22 to 25 year age group. Over three fourths of all convictions take place between ages 18 and 29, with a conspicious lack of convictions in the upper age group. This suggests that arrest and conviction is a rather expensive way to teach young Indians the culture pattern of the dominant race. Thought should be given to creating the kind of school instruction that might obviate these conflicts with "the law."

For What Crime and Misdemeanors Were People Convicted?

Table X-8
Number and Percent of Convictions According to Type of Crime or Misdemeanor

Type of Crime or Misdemeanor	Drunk or Committed While Drunk	Drunkenness Not Indicated	Total	Percent
Drunk	580	......	580	66.7
Traffic violations	70	14	84	9.7
Disturbing peace	34	35	69	7.9
Burglary, theft	......	44	44	5.1
Vagrancy	......	32	32	3.7
Assault	3	14	17	2.0
Forgery	......	16	16	1.8
Fighting	4	7	11	1.3
Rape	......	9	9	1.0
Indecent exposure	2	3	5	.6
Murder, manslaughter	2	2	2	.2
TOTAL	693	176	869	100.0

It is evident from Table X-8 that very few serious crimes were committed by members of the group under consideration. Murder, manslaughter, rape, forgery, burglary and theft together account for only slightly more than 8 percent of all crimes committed. Drunkenness, traffic violations, and disturbing the peace are the predominating violations. Drunkenness, the most frequent cause of conviction, is noteworthy because of the fact that sale of liquor to Indians was prohibited in both Nebraska and South Dakota. Sale of liquor was also prohibited on the Pine Ridge Reservation.

In spite of these prohibitions, convictions for drunkness, for drunken driving, and for other misdemeanors committed while drunk (as reported in court records) account for 79.75 percent of all convictions. Observation indicates that the illegal sale of liquor on the reservation was not uncommon. Sale of liquor to Indians off the reservation is commonplace.

It is plain that law violation is a minor problem among the 1822 former enrollees and graduates of Pine Ridge schools whose records were studied. Insofar as law violations may serve as an index of maladjustment, the group considered were reasonably well adjusted.

Data concerning law violations for a comparable group in the white population were not available for comparison. However, with only 300 people out of 1,822 being convicted of violations over a period of 10 years, the conclusion seems justified that this was in general a well behaved and law abiding group. This conclusion is further justified by the fact that there were few "repeaters," and very few serious crimes committed. The evidence that full bloods were convicted more often than mixed bloods lends weight to the assumption that many law violations are associated with unfamiliarity with white culture patterns rather than to purposeful violation.

LEADERSHIP

The third method of appraisal of the community status of Pine Ridge former school students was to determine the frequency with which members of this group were recognized as leaders by the community. The same panel of 126 judges who rated the group for community standing were also asked to identify individuals whom they regarded as desirable leaders in the community. This procedure is described in detail in Appendix B, page 243.

The results indicate that there is a tendency to recognize as community leaders people within the group who are:

(1) rated higher in general community standing
(2) better educated
(3) have some degree of white blood
(4) have better socio-economic status.

Is There An Association Between Community Standing and Leadership?

Yes. It is quite possible that the concepts of "good community standing" and "desirable leadership" had many elements in common in the minds of the raters. Many elements common to both could conceivably enter into their estimates of the group rated for community standing and desirable leadership. It is not surprising to find a significant association between rating scores and leadership, when either total leadership score or frequency of mention as a leader is considered.

Is There An Association Between Education and Recognition as a Leader?

Yes. High school graduates were recognized as leaders more often than non-graduates. This conclusion immediately opens the argument that the recognized leaders may have had qualities of leadership which gained them recognition as leaders in spite of their educational status. Granting that this may be the case, the fact that high school graduates more frequently occupy leadership roles in the minds of their associates, places upon the schools the responsibility for providing the most effective educational program possible.

In order to explore the association between leadership and education, the members of the group recognized once or more as leaders by the judges was arranged in rank order according to the percent of all times rated that each couple or individual was recognized as a leader; e. g., the first couple were rated as leaders 44 times by the 55 judges rating them, or 80 percent recognized them as leaders.

Table X-9
Distribution of Graduates According to Frequency of Recognition as a Leader

	Quartiles			
	First	Second	Third	Fourth
OCHS Grads	16	6	4	2
Other Grads	11	7	--	--
Total Grads	27	13	4	2

According to Table X-9, 16 percent of people falling in the upper quartile according to recognition as leader were Oglala Community High School graduates, 6 percent in second quartile, etc. Likewise, 11 percent of those falling in upper quartile were high school graduates other than Oglala Community High School, with a total of 27 percent of first quartile of leaders being high school graduates

What is the Association Between Leadership and Blood Quantum?

In general, there is a significant association between leadership and blood quantum. Mixed-blood individuals are more often recognized as leaders than are full bloods. However, there is no evidence that mixed bloods with preponderance of white blood receive more recognition as leaders than other mixed bloods.

Two methods, both using chi-square formula, were used in studying the relationship between blood quantum and leadership ratings.

Is Leadership Associated with Better Living?

Yes. People who live better, according to Sewell Socio-Economic Scale scores, tend to be recognized more frequently as leaders. This tendency is in keeping with tendencies reported in similar studies in white communities[1]. This association between level of living and recognition as a leader may afford further indication that improved socio-economic status is a basis for increased prestige, as contrasted with earlier cultural patterns of penalyzing the individual who accumulated wealth greater than that of his associates.

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[1] See "Rural Organization in Three Maine Towns." U. S. Department of Agriculture. Extension Bulletin No. 391, June 1949.

Appendix A

Methods of Study and Interpretation

This study was designed to evaluate, in terms of improved living, an educational program tailored for a group of Indians who are relatively homogenous as to political organizations, cultural heritage, economic resources and geographic location. The study is an observation of group behavior associated with exposure of the group to a planned series of educational experiences. An attempt was made to have one person, with several assistants, gather the data and make the survey. Field experience soon made it plain that it would be impossible to restrict the scope of the study to what could be accomplished by one worker and his assistants. Experience showed that the teachers and other employees living on Pine Ridge Reservation were qualified to secure the needed data.

The method finally developed is similar in many respects to the group methods of sociological investigation used in the investigation of many other American rural communities.[1]

The method in brief is:

Assign a trained research worker to direct the study.

Select a person, with extensive local knowledge of the group and area to be studied, to assist the director.

Select and train qualified personnel residing within the group to make and record observations.

Synthesize and analyze the observations with technical and consultant services of a University bureau of tests and measurements.

Studies of Rural Social Organization in the United States, Latin America, and Germany. Department of Sociology and Anthropology; Michigan State College, Lansing, Michigan.

The advantages of the group method of making this evaluation are:

> The method takes advantage of the skills of differently trained specialists, e. g., research workers, teachers, supervisors. It is generally recognized that in the observation of complex patterns of social behavior that the observations of a number of trained observers may be superior to those of a single observer.

The survey, to a great extent, became an investigation of the group by members of the group e. g., the rural school teachers who served as interviewers and the teachers and others who served as judges of community standing and leadership. The people who actually conducted the interviews were often well identified with the group being interviewed as to race and language, cultural background, and membership in the community. Rapport with the people interviewed was in many cases already established.

By having a group of interviewers, the effect of individual personalities is minimized. This is particularly necessary in a bicultural group where there is wide variation in degree of mutual acceptance and toleration and respect for the culture of the "other group."

The interviews stimulated interest in possibilities of community improvement through the schools on the part of both the group interviewed and the group of teachers who conducted the interviews. As a cooperative research project the survey took on the atmosphere of an "educational husking bee" with much of the fun and feeling of group attack upon a problem characteristic of "husking bees" in general. One respondent commented "This is the first chance for the Indian to really speak his mind about the schools." Morale was generally high throughout the ten months that data were being gathered; this in spite of the burden imposed upon the teachers, and the handicap of bad weather, poor roads, meager transportation, and press of jobs and family duties.

The chief disadvantage of the group method was that a great majority of the interviewers were teachers. There was perhaps a tendency to temper criticism of the school program for this reason. On the other hand animosity toward certain activities was freely expressed.

Qualifications of the interviewers:

There were 55 people who served as interviewers. According to degree of Indian blood they were distributed as follows:

Table A-1
Blood Quantum of Interviewers

Degree of Indian blood	Number	Percent
None	35	64
¼	7	13
½	6	11
¾	4	7
Full	3	5

Table A-2
Occupation of Interviewers

Occupation	Number	Percent
Teacher or Principal	50	91
Educationist	1	2
Clerk	1	2
Housekeepers	3	5

All of these people had college training. Many of them had masters degrees. The clerk who was in charge of the survey records was one of the most skillfull interviewers. The housekeepers were the wives of teachers in rural elementary schools and were well-qualified as interviewers.

Newcomers in an Indian community may be regarded with considerable reservation and find it difficult to become "at home" with the people. There are likewise many facets of community life that are not apparent to the newcomer. The 55 people who served as interviewers had lived on the Pine Ridge Reservation as follows:

Table A-3
Time at Present Address of Interviewers

At their present address: Time	Number	Percent
Less than 6 mos.	11	20
6 mos. to 1 year	6	11
1-3 years	19	35
4-6 years	13	23
7-9 years	3	5
10-12 years	1	2
Over 12 years	2	4

Table A-4

Time on Reservation of Interviewers

Time	Number	Percent
Less than 1 year	12	22
1-5 years	21	38
6-10 years	7	13
11-15 years	5	9
16-20 years	2	3
21-25 years	7	13
Over 25 years	1	2

From this resume of the qualifications of the interviewers, it is evident that they were qualified as to education and identification with the community.

Distribution of Interviews Among the Interviewers:

The qualifications of the interviewers as a group would be of little significance, if the interviews were not well distributed among the group. The following table shows the number of interviews completed by each group of interviewers according to degree of blood. Unfortunately, the number of qualified interviewers with ¼ or more of Indian blood was too small to secure more than 23 percent of the interviews.

Table A-5

Distribution of Interviews According to Blood Quantum of Interviewers

Degree of Indian blood of Interviewers	Distribution of Interviews Number	Distribution of Interviews Percent
None	296	77
¼	19	5
½	31	8
¾	19	5
Full	18	5

According to length of residence at present address, the interviews were distributed among the group as follows:

Table A-6

Distribution of Interviews According to Length of Present Residence of Interviewers

At the present address:

Time	Distribution of Interviews Number	Percent
Less than 6 mos.	69	18
6 mos. to 1 year	63	16
1-3 years	161	42
4-6 years	60	16
7-9 years	11	3
10-12 years	16	4
Over 12 years	3	1

According to total length of residence on Pine Ridge Reservation the distribution of interviews was:

Table A-7

Distribution of Interviews According to Interviewers Length of Residence on Pine Ridge Reservation

On Pine Ridge Reservation Time	Distribution of Interviews Number	Percent
Less than 1 year	91	24
1-5 years	170	44
6-10 years	47	12
11-15 years	19	5
16-20 years	5	1
21-25 years	49	13
Over 25 years	2	1

These tables reveal that a substantial part of the interviews were given by people qualified by residence, experience, and educational background.

This method appears to have definite advantages over the method of taking in a survey team of strangers and rushing from house to house. The rural teachers who conducted most of the interviews enjoy in a very large majority of cases, the respect and confidence of the Indian families interviewed. These teachers had adjusted in a large measure to the community life and were regarded by the Indians as good and helpful neighbors.

Due to absence of many Indian families from their homes for many weeks during beet and potato harvest season, the use of the teacher as interviewer was in many ways the only practical procedure. As residents of the community, they could hold the interviews when the people were available. The method had the serious disadvantage of imposing a work overload upon the already heavily burdened teachers.

Training the Interviewers

The survey director and his assistant conducted a number of trial interviews to detect faulty questions in the interview guide and to study responses. People selected for these trial interviews included teachers, a minister, a clerk, a farmer, and a housewife. They criticized the questions and the interview technique step by step. In addition, the Reservation Principal and supervisor observed these interviews for the purpose of adding their criticism and suggestions. The pooled criticisms of the technique used, and the respondents' descriptions of their reactions and feelings in response to questions and method of questioning, were used as a basis for revising the schedules and training the interviewers.

The entire interview schedule was examined item by item with the teachers. Difficult items, as indicated by trial interviews were noted and questions invited. After actual interviewing started the interviewers could also telephone the director's office when questions occured. The assistant remained on the reservation to supervise the administration of the interviews thus making help available to the interviewers throughout the entire process of gathering data.

Selection of Group to be Surveyed

Since the purpose of the survey was to determine the effect of the Reservation education program, it was necessary to find as many people as possible who had been influenced to some degree by the Indian Service, the public or the mission school program— or by all three. Comparison of only the graduates of the three types of schools was not feasible due to the small number of graduates who could be located. Furthermore, many people had varying amounts of experience in one or more types of schools which presumably affected their life adjustment even though they were not graduates.

With these considerations in mind it was decided to select as a basic group to be surveyed, every person of one-fourth or more degree of Indian blood who had been enrolled in the Pine Ridge Indian Service, or public or mission schools between September 1937 and June 1947. These people were identified from the school census cards. According to the reservation principal, a school census card was on file for every child of one-fourth or more degree Indian blood who had attended school on the reservation during the period selected. The school census cards also reported degree of blood, birth date, grade completed and transfer between schools. This well kept record greatly facilitated selection of a group for analysis.

Since marriage partners affect socio-economic status and adjustment, there were added to this group, persons who were not on the school census cards for the chosen period but were spouses of enrollees. Data concerning these people were obtained as far as possible from agency records, supplemented by direct questions wherever possible.

The people selected gave a cross section of young adults who have had a chance to use their education for from 3 to 13 years. The years from 1937 to 1947 also spanned the post depression period, World War II, and period of economic adjustment immediately following World War II.

The names of the people falling within the definition established for selecting the group were organized into a master list. Information, in addition to that furnished by school and agency records, was secured from as many of the people by means of interviews as could be located. Some had left the reservation and could not be traced. Others, whose addresses were known, failed to respond to questionnaires. A few residing on the reservation could not be interviewed due to bad roads, temporary absences, and for other reasons.

Preparation of Survey Instruments

Data concerning available individuals were collected by means of the following devices:

A master list of data from school, agency, and other public records.

A long-form interview guide administered by teachers to persons still living on the reservation.

A short-form interview guide for people living off the Reservation but available for interview.

A questionnaire sent to those living too far from the reservation to permit an interview.

A rating scale by means of which qualified judges rated members of the group according to criteria of community adjustment, and identified leaders.

Summaries of court dockets and sheriffs' records of arrests in towns bordering the reservation; of records of tribal court.

Informal interviews with business men and others living on or near the reservation.

The master list served the following purposes:

Summarized name, age, degree of blood, spouse, and address (if known) of all cases selected as the basic group to be surveyed.

Served as a control sheet to show data collected for each person.

The long form interview guide was designed to secure data with which to explore possible relationships and differences in degree of adjustment with degree of blood, amount of education, and type of school attended as the chief variables. The content of this interview guide was suggested for the most part by the Chief of the Branch of Education who had first-hand knowledge of the initial Pine Ridge resources surveys and educational planning. He had, in addition, been in an administrative and supervisory relationship to the program throughout its development. This interview guide is printed in an abbreviated form in Appendix B.

The short form interview guide consisted of Sections A, B, C, H, and K of the long form interview guide. This form was used to record interviews of people living off the Pine Ridge Reservation but near enough to be reached for interviews. Limitation of time and personnel made it necessary to shorten the interviews. Section D, E, F, and G were omitted since casual observation indicated that most off-reservation people were wage workers. It was considered more important to get data which would afford a comparison of off-reservatin wage workers with people living on the reservation, than to get additional expressions of opinion concerning the school programs.

The short form guide is not reproduced since it duplicates sections of the long form as indicated above. A still more abbreviated form of the guide was prepared as a questionnaire which was mailed to former students living too far from the reservation to permit an interview. This questionnaire is shown in Appendix B.

A rating scale was designed to secure a community standing and leadership score on each one of the husband and wife teams who gave replies on a long form interview. The scale provides for rating each couple on a 5 point scale, in accordance with separate sets of criteria for ranch families and wage work families. Ratings were also secured for unmarried persons according to a set of criteria differing, to some extent, from those used in rating ranch and wage work families. This rating scale, the criteria and instructions are printed in Appendix B.

The judges were recruited from teachers, and other reservation employees, and from business men and others off the reservation who agreed to cooperate.

The ratings are used as a "common sense" evaluation of the people studied, to be compared with other measures.

Law and order data were summarized from court records.

Comments of observers and respondents were encouraged. These were transcribed to cards to permit easy review and sorting according to topic. These comments were often illuminating and helpful in interpreting the data, and have been reported in considerable detail.

Community Acceptance and Cooperation

Before proposing the survey to the Pine Ridge Indians, official approval of the project was received from the Commissioner of Indian Affairs and from the Aberdeen, South Dakota Area Director of the Bureau of Indian Affairs. The latter endorsed the project in a letter to the Superintendent of the Pine Ridge Reservation who, in turn, sent letters to Pine Ridge residents on the survey list. This established official sponsorship by the agency office.

Community acceptance of the survey was essential to the success of the project. Many areas of inquiry centered around controversial topics which appeared to have a definite "White" versus "Indian" core of opinion. For example, white sponsored law "prohibited" the sale of liquor on the reservation. However, liquor was bootlegged onto the reservation by whites, and sold openly to Indians off the reservation.

Welfare grants and relief supplies were a common point of difference . Many Indians, by their own efforts or with the help of Agency credit, became self-supporting and independent. Others, deliberately made themselves eligible for relief grants.

Throughout the group there are strong remnants of pride in the Sioux defeat of the white soldiers of the Custer command at the Battle of the Little Big Horn in 1876. There are equally strong resentments against the massacre of Indian unarmed men, women and children in the so called Battle of Wounded Knee. Grandparents, and in some cases parents of the subjects of this study, were either victims of or participants in these Indian-White clashes. Several names which appear on the monument over the mass grave of the Wounded Knee victims, also appear in the master list of people surveyed. The mixture of cultures, exposure to numerous conflicts of opinion and attitude plus relatively recent history of armed conflict, produce a psycho-social "climate" potentially unfavorable to securing community acceptance, and the establishment and maintenance of rapport necessary to conducting the investigation.

The local knowledge of assisting educationists was very valuable in making an informal reconnaissance of the community, to find leaders who had prestige among the various groups and factions. These ranged from elderly chiefs who represented groups devoted to preservation of the old culture, to young veterans of World War II willing to support any plan which assured more rapid assimilation of Indians into the white culture. Without exception these leaders endorsed the survey when provided an opportunity to review the schedules and given the explanation that the purpose of the survey was:

> to find out what the people thought about their schools.
> to use the information to improve the schools.

TRIBAL ACCEPTANCE

The next step was to get formal acceptance by the tribe. This is represented by the minutes of the executive committee of the tribal council as quoted:

Minutes of Meeting of the Tribal Executive Board and Education Division Officials

Executive Board members present: Mr. Conroy, Mr. Black-Cat, Mr. Eaglebull.

School Officials present: Mr. Dale, Mr. Rains, Mr. Pyles, Mrs. Whirlwind Horse, and Miss Kennington of the Extension Branch.

On or about ten o'clock, September 8, 1950, the meeting convened and a brief explanation of the proposed survey work that would be underway shortly was made by Mr. Dale. The proposed survey would, it was revealed, determine the extent to which educational facilities had been beneficial to members of the tribe now engaged in ranch or farm work, private enterprise, and wage work. Chief James Red Cloud entered the room and was invited to remain and take part in the meeting.

Proposed forms for the interview in this survey were made available to the members of the Executive Board. After a brief study, it was decided to leave these forms at the tribal office for further consideration by the members.
Mr. Black Cat explained some of the problems of the number 5 day school.

Chief Red Cloud asked to be excused as he was to attend a meeting at Calico Hall. He informed the group that the proposed survey was very important and might lead to the solution of many school problems. Mr. James Locke, member of the tribal council from Porcupine, S. D., came into the room and was invited to stay and take part in the meeting.

Mr. Pyles took a few minutes to clarify a few of the points mentioned by Mr. Black Cat. This pertained to the need of more construction, and the qualifications of students finishing at the number 5 day school. Miss Kennington left the meeting at this time to make a planned trip.

The Executive Board endorsed the proposed survey as a wonful plan that would determine the weak links in the present educational program, which, when corrected would be a decided advantage to all of the Indian students of our reservation schools in the years ahead.

Certification

I certify that this meeting of the Executive Board was held in the tribal office, at Pine Ridge, S. D., on the 8th day of September, 1950, and that the foregoing record of this meeting is correct.

(Sgd.) Lloyd Eaglebull
Lloyd Eaglebull, Secretary
Executive Board, OSTC

ATTEST:
(Sgd) Harry Conroy
Harry Conroy, President
Executive Board, OSTC

COMMUNITY ACCEPTANCE

Acceptance by the local school districts was secured through the local school committees. Whenever possible, these committees of local Indians joined the teachers when they met for training in administering the interviews. The questions asked by the local committee members frequently stimulated discussions which were an important part of the teachers' training. Without exception, these local committees endorsed the survey and urged cooperation of the people.

In addition to the above, the schedules were submitted for review to the clergymen and missionaries on the reservations. They were sympathetic with the objectives of the survey and encouraged participation. Several residents of Pine Ridge, who were not members of the group selected as the survey population, presented themselves for interview. They had heard of the survey and offered their services. These volunteers are indicative of the high degree of community acceptance. There were, of course, isolated cases of resistance and indifference which made it impossible to interview every available case.

Unfortunately, conditions did not permit similar efforts to secure community acceptance in groups living off the reservation, who were interviewed by means of the abbreviated interview form. These groups, often living in "shack towns" on the outskirts of the towns bordering the reservation had, to a considerable degree, lost their identification with the Pine Ridge Agency. They had little or no community organization of their own. They were in many cases simply "living near" rather than being "part of" the town. Many of them were migrant workers with little permanent community interest. The educationist and clerk who interviewed these people fortunately had a wide acquaintance on the reservation and were often able to establish acceptance and rapport because of mutual acquaintances. Local clergymen, volunteer welfare workers, welfare agencies and others were helpful in locating people and securing their cooperation.

In contrast to the migrant "shack town" dweller, there were a number of Indians in border towns who were firmly established in their communities, were economically secure, and who enjoyed the respect of their associates. In a few instances such families or individuals had rejected identification with the reservation and were indifferent toward the survey. In general, however, they cooperated well.

The only approach to getting acceptance and cooperation from cases living away from the reservation and vicinity was through letters requesting them to fill out a questionnaire.

Interview Technique

To avoid time consuming and laborious verbalization by the respondents, the long form and the short form interview guide were designed to permit the maximum number of "Yes" and "No" replies.

Interviewers were instructed to make sure the respondents understood the descriptive statements and the questions. They were instructed to record volunteer comments, and opinion statements of the respondents as near verbatim as possible.

The long form interview guide contained more items, and required more time to administer, than is considered good practice in interview technique. The authors recognized this disadvantage but in view of the scope of the investigation, the difficulties of maintaining community interest and the reservation problems of slow mail service, doubtful telephone service and bad roads, it was considered advisable to plan single extended interviews rather than a series. To avoid fatigue and boredom, the interviewers were instructed to take brief rests at hourly intervals. The average time for administering the long form interview was four hours. Time was scheduled to have the lunch hour come about midway through the interview. The respondents were usually the guests of the school for lunch.

In most cases appointments with individuals or couples were made by mail to come to the school for their interviews. One or two teachers would spend the day interviewing. At Manderson an "interviewing day" was scheduled. School was dismissed so that all teachers could work as interviewers. Several teachers from the high school staff at Pine Ridge spent the day at Manderson as interviewers. School busses brought the respondents. An "interviewing bee" developed; group morale ran high and a community dinner was served. This plan, providing as it did for fun and group spirit, was more successful than interviewing a few at a time. It merits careful consideration in planning other similar activities.

With few exceptions the interview was a pleasant experience in spite of its length. Many volunteered comments; e. g.

> "It was fun to talk about old times when I was a kid at school"
>
> "I enjoyed talking about the schools"

Ratings of Community Standing and Leadership

To secure the pooled opinions of a group of judges or raters concerning certain enrollees the following procedure was set up:

Criteria were chosen for selecting judges.

A rating and leadership schedule was prepared and submitted to judges. See Appendix B, page 243.

Judges' ratings were submitted to statistical analysis and interpretation.

The criteria used in selecting judges were:

Willingness to cooperate

Length of residence in area
Occupation which would give them a wide acquaintance among Indians.

No special effort was made to secure judges who were part or all Indian blood, on the assumption that the status of an individual in a community made up of whites, full bloods, and mixed bloods was not necessarily related to opinion of individuals of any particular blood quantum. However of the 126 judges selected according to the above criteria, the distribution of Indian blood was as follows:

Table A-8
Blood Quantum of Judges

Degree of Indian Blood	Number	Percent
None	85	67.5
¼	4	3.1
½	14	11.1
¾	3	2.4
Full	14	11.1
Less than ¼	3	2.4
Unknown	3	2.4

A total of 35 or 27 percent of the judges were ¼ or more degree of Indian blood. Of the judges, 56 percent were employees of the Indian Service, 44 percent were otherwise employed.

The qualifications of judges as to occupation, and length of residence on Pine Ridge are summarized in the following table:

Table A-9
Occupation of Judges

Occupation	Number	Percent
Office Worker	6	5
Teacher, elementary school	30	24
Teacher, high school	9	7
Principal, elementary school	3	2
Principal, high school	1	1
School administrator or supervisor	6	5
School housekeeper	7	5
School bus drivers	4	3
Doctor	1	1
Clergymen	1	1
Merchant	16	12
Filling station owner	2	1.5
Restraunt owner	1	1
Banker	1	1
Law enforcement officer	2	1.5
Farmer	5	4
Other (postmaster, store clerk, etc.)	19	15
Unknown	2	1.5

Many of the teachers and other school employees who served as judges were the same people who served as interviewers. Announcement of the rating procedure was purposely deferred until after the great majority of the interviews had been completed. There was a sufficient time lag between conducting the interviews and making the ratings to eliminate any possibility of the interview affecting the rating.

Lists of names of former students who had responded to long form interviews were submitted to the judges. These names were arbitrarily chosen because they were the group about whom sufficient data were available to afford a detailed study of certain of their characteristics.

In view of the widely divergent points of view possible among the judges, a set of criteria were provided to give them a common basis for evaluating the community status of the people studied. Separate sets of criteria were provided for ranch families, wage work families, and unmarried individuals, because of the variation in the ways in which these groups made a living and other adjustment factors. Examination of the criteria in the rating scale in Appendix B will show that the criteria dealt with similar aspects of community adjustment for each group but made some allowance for the means by which these adjustments could be made.

Separate criteria were provided for families and unmarried persons on the assumption that the community standing of a married individual is affected by status of spouse and could better be made on a family basis.

Instructions to the judges were:

1. Check **only the "Don't know column"** if you do not know the family or individual.
2. If you know the family or individual, check the **single** column in columns 1 to 5, which best indicates your rating of them, according to the criteria.
3. If, in your opinion, a family or individual is commonly, recognized as a **desirable** leader by the community, check the "Leader" column in addition to your check in columns 1 to 5.
4. Keep the criteria in mind for the group you are rating. Read and re-read the criteria as you work.

Leadership "scores" were computed by dividing the number of times an individual was rated as a leader by the total number of raters who rated him. The community standing ratings were weighed by giving a value of 1 to lowest rating, 2 to next highest etc. with 5 to highest. The number of ratings in each step multiplied by the weight of the step, and the products added. The total was then divided by the number of persons rating each individual and the resulting figure became the individual's rating score.

Treatment of the Data

For the most part, the data were treated by computing differences in percent of response to the various items, according to categories established e.g., high school graduate, attended high school but did not complete, blood quantum, and so forth.

Where evidence of relationship between such factors as blood quantum and leadership, level of living and education, and so forth, was investigated a chi-square technique was used. In this technique theoretical frequencies or independence values are calculated, which represent the number of people we should expect to find in the various grouping in the absence of any real association between the two factors under consideration. Next the observed frequencies are determined from the data at hand. Chi-square is then calculated to indicate whether or not there is a significant association between the two factors; using the formula:

$$X^2 = \sum \left[\frac{(f\ obs - f\ theo)}{f\ theo} \right]$$

The coefficient of contingency C, affords an estimate of this association and bears the relationship to X^2 expressed by the formula:

$$C = \sqrt{\frac{X^2}{N + X^2}}$$

Appendix B

The Interview Guide

FOREWORD

The interview guide was prepared so as to keep the interviews within a sufficiently common pattern to permit statistical treatment of the responses of over fifteen hundred persons. As reproduced below the guide encourages a "yes" or "no" response as far as possible. At the same time the interviewers were instructed to encourage the former students to volunteer statements and to qualify their "yes" and "no" answers if they desired to do so. These responses were reported with a minimum of editing. They afford considerable insight into the feeling of the former students in regard to their educational experiences.

The mimeographed Interview Guide actually used in the field provided more space for recording answers, than is allowed in the printed version which follows.

Obviously instruments designed to secure the data must be modified for adaptation to the conditions of the particular study. The interview guide, questionnaire and rating scales are reproduced here primarily to report and describe the instruments used in collecting data for this study. It is hoped that they may provide suggestions to others who have occasion to prepare similar devices.

INTERVIEW GUIDE

We believe that you and other Pine Ridge ranchers, workers and housewives can help us find ways of making the Indian schools do the most good for the Indian people. To get your ideas and opinions we are asking Indian people who went to school on the Pine Ridge Reservation to answer a number of questions. Your individual answers will be treated confidentially. Only the person who talks with you and a few others who are making this study will see your answers.

( ) Husband & Wife
( ) Unmarried male
( ) Unmarried female

____
Interviewer

____
Date completed

Here are a number of questions. Many of the questions can be answered by "yes" or "no." Where your judgment or opinion is asked, we want to know what you honestly think even though you may know that the teachers, agency officials or your friends and neighbors may disagree with you.

SECTION A — GENERAL INFORMATION

1. **Husband's Name**.. Age ( ) Enroll. No.........
Also known as.. Degree Ind. Bl: ¼; ½; ¾; F
Address.. Veteran: Yes ( ); No ( )
Born on Pine Ridge Reservation; Yes ( ); No ( ) If not..........................
State

Wife's Name.. Age ( ) Enroll. No.........
Also known as..Degree Ind. Bl: ¼; ½; ¾; F
Address..Veteran: Yes ( ); No ( )
Born on Pine Ridge Reservation: Yes ( ); No ( ); If not..........................
State

If unmarried, or not living with spouse, check: Never married ( );
Widowed ( ); Separated ( ); Divorced ( ).

2. **About how many miles is it from your home to the nearest:—**

Indian Service Day School................Public Elementary Day School................
Indian Service High School..............Public High School..................................
Reservation headquarters..................Church of family choice...........................
Physician ....

3. **Will you tell us about your family:** how far they are in school, how old are your children? (List by relationship only, e.g. son, stepdaughter, adopted son, etc., List in order of the oldest first.)

					If not in school	
Children	Age	Degree Ind. blood	School now attended	Present grade	Last school attended	Grade when dropped

4. **Does any one except your unmarried children regularly live with you?** e.g. sons, or daughters and their families, grandparents, boarders? (List other occupants by relationship only, e.g. "grandmother.")

Other occupants	Age	Degree of Indian Blood

SECTION B — EDUCATION

1. **We would like to have you and your wife tell us what schools you have attended and about how long you were in each.** (List schools attended in chronological order. Give address of school if not on Pine Ridge Reservation in column "Name of school.")

Elementary school	Husband			Wife		
	No. yrs. attended	Grade finished	Date left	No. yrs. attended	Grade finished	Date left
Grade 1 through 8 Name of school						
*High school Name of school						
**College Name of college	Degree Granted			Degree Granted		

(Note to interviewer— In following question first ask and record "number of years attended" question. Omit "like best" and "helped most" questions, if respondent attended only one kind of school.)

How many years did you attend each kind of school named below? (Report to nearest school year) Which elementary school did you like best? Which high school did you like best? Which elementary school do you think helped you most? Which high school do you think helped you most?

	Husband			Wife		
Elementary	No. yrs. attended	Liked best	Helped most	No. yrs. attended	Liked best	Helped most
Indian Service						
Public						
Mission						
Other						
High school						
Indian Service						
Public						
Mission						
Other						
Above high school Name of school or college						

---

*Include Haskell and other Indian Service schools.

**Other than Indian Service Institutions.

2. **Will you tell us something about your plans for educating your children. About how far would you like to have your boys and girls go in school? Check here if no children ( )**

	Husband		Wife	
	Boys	Girls	Boys	Girls
No objection if they quit at anytime				
Would like to have them finish sixth grade				
Would like to have them finish eighth grade				
Would you like to have them finish OCHS				
Would you like to have them finish public high school				
Would you like to have them attend Haskell				
Would you like to have them attend other government school. Name the school				
Would you like to have them attend mission or church school. Name the school				
Would you like to have them finish business college or vocational school				
Would you like to have them graduate from college				

3. **As nearly as you can remember, we would like to have you tell us how far your parents went in school.**

	Husband		Wife	
Education of parents	Father	Mother	Father	Mother
Never attended school				
Attended reservation school 4 years or less				
Attended reservation school 5 - 6 years				
Attended mission school 5 - 6 years				
Attended reservation school 7 - 8 years				
Attended some high school 1 year or more				
Graduated from high school				
Attended some college 1 year or more				
Graduated from college				
Attended Haskell				
Attended Carlisle				
Other school				

SECTION C

FARM FAMILY SOCIO-ECONOMIC STATUS SCALE (Short-form)

Select the statement in each item which best describes the family. Copy the number in parenthesis corresponding to this statement in the "score" column at the left. The sum of the numbers for the score column is the score for this family.

Score

.... 1. Construction of House:

Brick, Stucco, etc., or painted frame.	Unpainted frame or other
(5)	(3)

.... 2. Room-person ratio:
Number of rooms................ Number of persons................
Ratio: Below 1.00 (3) 1.00-1.99 (5) 2.00 and up (7)

.... 3. Lighting facilities:
Electric (8) Gas, mantle or pressure (6) Oil lamps, other or none (3)

.... 4. Water piped in the house? Yes (8) No (4)

.... 5. Power washer: Yes (6) No (3)

.... 6. Refrigerator: Mechanical (8) Ice (6) Other or none (3)

.... 7. Radio: Yes (6) No (3)

.... 8. Telephone: Yes (6) No (3)

.... 9. Automobile: (other than truck) Yes (5) No (2)

.... 10. Family takes daily newspaper: Yes (6) No (3)

.... 11. Wife's education
Grades completed: 0-7 (3) 8 (5) 9-11 (6) 12 (7) 13 and up (8)

.... 12. Husband's education:
Grades completed: 0-7 (3) 8 (5) 9-11 (6) 12 (7) 13 and up (8)

.... 13. Husband attends church or Sunday school:
(¼ of meetings) Yes (5) No (2)

.... 14. Wife attends church or Sunday school:
(¼ of meetings) Yes (5) No (2)

................SCALE SCORE

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[1] Sewell, William H., A short Form of the Farm-Family Socio Economic Status Scale; Rural Sociology, Volume 8, No. 2, June, 1943.

SECTION D

REPORTS OF FORMER STUDENTS OF OGLALA COMMUNITY HIGH SCHOOL

How Long Were You in the Oglala Community High School?

	Less than one	1	2	3	Graduate	Post Graduate
Husband						
Wife						

During the drought years it was found that most of the Pine Ridge Indians were living on the reservation. Many of them did not know how to make a living from farming or cattle raising or by using other reservation resources. It was also found that Pine Ridge made a better cattle country than a farming area. Too much of the land had been plowed for field crops. Some of the land had to go back to range.

The Oglala Community High School made many plans to help Indians make a better living and make better use of their land. To learn the cattle business was made a major vocational objective of the high school. The school had two beef herds, a grade herd and a pure bred herd. Boys and girls worked with the cattle and were allowed to accumulate extra work credit for which they were paid in cattle when they graduated.

	Husband		Wife	
	Yes	No	Yes	No
1. While in Oglala High School, did you take part in the cattle program?				
2. Did you earn any cattle? How many? Husband........Wife........				
3. If you earned any cattle, did you keep them at school while you were in attendance?				
4. Did you take any additional heifers on a repay basis? How many? Husband........Wife........				
5. Did you make all your repayments?				
6. Did you or any of your family ever buy school cattle? How many? Husband........Wife........				
7. Did the stock you earned at school help you start your present herd or any herd you have owned				

To help improve Indian owned cattle, the school kept pure bred bulls. Indian cattlemen could have their grade or pure bred cows serviced by these bulls.

9. Did you or any one in your family ever take cows to the school bull for service?				
10. Do you think this practice should be continued				
11. Do you think this practice has improved the Pine Ridge beef herds?				
12. Did you ever get a registered bull from the school herd to use with your own herd?				
13. Did you ever go to a cattle auction?				
14. Do you think it is important enough to make it worth while for students to go to auctions....				
15. What are some of the important things you learned while attending auctions? Husband				
Wife				
16. Did you ever attend a livestock show with a group of students?				
17. If so, what are some of the things you learned from attending livestock shows? Husband:				
Wife:				
18. Do you think these things important enough to make it worth while for students to go to stock shows?				
19. Did your training in the care of cattle help you make a living after you graduated?				

	Husband		Wife	
	Yes	No	Yes	No
20. What are some of the ways in which it helped you? Husband:				
Wife:				
21. If so, are there any activities which you think should be left out? Husband:				
Wife:				
23. Are there any activities that you think should be added? Husband:				
Wife:				

In connection with the operation of the school beef herd, one or more Junior Cattle Associations were organized. The boys and girls organized like the older men on the reservation, adopted a constitution, elected officers and helped run part of their cattle business.

24. Were you ever a memeber of a Junior Cattle Association?				
25. If so, what were some of the things you did as a member of the Association that have been helpful to you since leaving school? Husband:				
Wife:				
26. Were you ever an officer of a Junior Cattle Association?				
27. If so, what offices did you hold? Husband:				
Wife:				
28. As an officer in the Junior Cattle Association, what were the most important things you did? Husband:				
Wife:				
29. Do you think the Junior Cattle Associations should be continued in schools?				
30. Are you a member of the Pine Ridge Cattle Association?				
31. If so, did your membership in the school Cattle Association help you as a member of the regular Cattle Association?				
32. If so, name a few ways in which you think membership in the Junior Association helped you? Husband:				
Wife:				
33. Have you ever been an officer in the Pine Ridge Cattle Association?				

	Husband		Wife	
	Yes	No	Yes	No
34. If so, what offices have you held? Husband:				
Wife:				
35. Do you think your work in the School Cattle Association helped you as an officer?				
36. If so, list a few ways in which you think it helped? Husband:				
Wife:				

To help improve the Indian cattle ponies, the school maintained a Morgan herd with some fine stallions. Sometimes students were able to earn a colt or a horse, just as they were able to earn cattle.

	Husband		Wife	
	Yes	No	Yes	No
37. While in school, did you take part in this horse program?				
38. Did you earn any horses?				
39. If so how many?				
40. If you earned any horses, did you keep them at school while you were in attendance?				
41. Did you take any mares on a repay basis?				
42. If so, how many?				
43, Did you make all your repayments?				
44. Did you or any one in your family ever buy horses from the school?				
45. If so, about how many?				
46. Did the horse you earned at school help you start your present herd or any herd you have owned?				
47. Did you or members of your family ever take mares to the school stallion for service?				
48. Do you consider this a good plan?				
49. Do you think breeding mares to the school stallion has been effective in improving the quality of the Indian owned horses?				
50. Do you think the plan should be continued?				

Many Indians needed work horses for their farm. Indian ponies were not strong enough. Belgian and Percheron horses were too big and clumsy. The school bought a Jack and offered to breed Indian-owned mares to produce mules for farm work. Some mules were used at the school.

	Husband		Wife	
	Yes	No	Yes	No
51. Did you know about this plan?				
52. Did you ever work with mules at school?				
53. Did you ever work mules on your farm?				
54. Do you know any Indian farmer who ever got mule colts by breeding mares to the school jack?				

	Husband		Wife	
	Yes	No	Yes	No
55. Do you consider the school project with mules helpful to Pine Ridge farmers?................				
56. Should it be continued?................................				
57. Please give me the names of any Indian farmers you know, who are using mules at the present time................................				

In the school shops, boys were given a chance to learn to repair auto engines, autos, tractors, light plants, farm machinery and equipment.

58. Did you ever take such shop courses?...............				
59. If so, has this training helped you make a living since you left school?..................				
60. List the things you have learned that have been most helpful..				
61. List the things left out of this course that would have been helpful to you...............				
62. Do you think the shop courses you took were well taught?................................				
63. Briefly give reason for your answers to the preceding question................................				

At one time some of the high school boys took over the care of part of the dairy cows. They were to sell milk that was produced to employees and others. Some of the boys and girls had garden projects and were allowed to sell the produce; others had chicken or pig projects and were allowed to sell the animals.

64. Did you ever take part in such a program?......				
65. In which projects did you take part?................. Husband:				
Wife:				
66. Did you make any money?................................ About how much?.. Husband:				
Wife:				
67. Did you like the work in the project?..................				
68. Did you become interested in raising a garden and livestock?................................				
69. Do you think working in such projects gave you experience which has helped you make a better living?..................................				
70. Do you think such projects should be continued?................................				

To take part in the livestock and gardening projects students had to learn how to stretch fence, shoe horses, repair wagons and farm machinery and many other practical things.

71. Did you take part in any of these activities.....				

	Husband		Wife	
	Yes	No	Yes	No
72. If so, list the things you think have been the most helpful to you since you have left school. Husband:				
Wife:				
73. While you were in school, did you learn to slaughter and butcher cattle and hogs?				
74. Has this information been helpful to you in butchering stock for home use?				
75. As nearly as you can remember, how many times did you actually help with the butchering at school				
76. Do you think training in butchering should be continued?				

Much of the reservation land was plowed up in the years before the drought. It was leased to white men and used for dry farming. When the drought came, the land was bare; neither grass nor crops would grow. At this time, the Department of Agriculture recommended planting a new grass from Asia-crested wheat grass-which was drought resistant. A number of acres of crested wheat were planted on the school farm and did (and are still doing) very well.

78. Are you now growing crested wheat grass?				
79. If so, do you consider it a good crop?				
80. Did you know about this crested wheat grass when you were in school?				
81. Did you tell your parents about it?				
82. Do you think the school experiment helped convince farmers that planting crested wheat grass was a good thing to do?				
83. Please give us the names of any farmers on the Pine Ridge Reservation who planted crested wheat grass				

Many older Indians had never done any irrigating. Each year for a number of years, a group of Indian men were invited to the school to take a short course in irrigating methods.

84. Did your father or any member of family ever take such a short course?				
85. Did he think it helped him?				
86. Did you get any instruction about irrigating crops?				
87. If so, have you found this instruction practical and helpful in your farming?				
88. If not, give briefly the reason why				
89. Do you think instruction in irrigation should be part of the school program?				

In the late thirties, the school secured a well drilling rig. It was planned that the school boys would be trained in the use of this equipment by helping adult farmers

dig their wells. In addition, the farmers were to get training in maintaining their pumps, windmills and other well machinery. Each farmer, to get help from the school boys using the well rig, had to be able to pay for his own well casing and had to help drill the well.

	Husband		Wife	
	Yes	No	Yes	No
90. Did you ever take part in the well drilling projects?				
91. Do you think this project was helpful to students?				
92. Do you think this project was helpful to the Indians who got wells?				
93. Do you think such a project should be tried again?				
94. Please give us the names of any one you know who get a well through this project?				

At one time the school tried to interest the Indians in "planting" fish in the stock water ponds to give them an additional source of food. A dam was built at the boarding school and for a year or two the lake was stocked with food fish. The dam leaked; during the war it was not possible to repair it and the lake was drained.

95. Were food fish produced at the school while you were there?				
96. Were fish from the school lake served to students while you were in school?				
97. Have you eaten locally caught fish in your home any time during the past year?				
98. Did you learn to like fish at the school dining room?				
99. Please give us the names of any Indian families you know who have stocked their ponds with fish?				
100. Please give us the names of any Indian families you know who began to eat fish as a result of this experiment				

During the 1930's, the Pine Ridge Schools carried out some experiments with rammed earth construction. In this type of construction, forms are built and moist earth rammed into the forms to make walls. The Wanblee Day School, two practice cottages at Pine Ridge and some farm buildings were built of rammed earth. A number of Indians were given experience in using this type of construction, because it was hoped they might be able to use it in the construction of buildings around their homes.

101. While you were in school, did you help at any time in the building of rammed earth buildings?				
102. Have you ever used this method of building on your own place?				
103. Do you think training in this method of building should be continued?				

	Husband		Wife	
	Yes	No	Yes	No
104. Do you consider it a satisfactory method of building farm buildings?				
105. Please give us the names of any one you know who have buildings built of rammed earth				

During 1936 it was found that the prices received by the Indian women for beaded buckskin articles are becoming less and less. Investigation showed that many women were becoming careless about the quality of work offered for sale. To try to improve the quality of the beadwork and at the same time better the price, the school opened a sales center to buy high quality Indian craft work. When poor quality work was offered it was not bought, but the Indian women were told why, and were shown what was considered good work. More and more good beadwork was brought to the shop and good prices were paid

106. Did any one from your family ever make and sell bead work to this shop?				
107. Do you think the shop helped improve the quality of the bead work and raise the prices received for it?				
108. Do you think the shop should be continued?				
109. In time, the amount of beadwork offered for sale began to fall off. What do you consider the chief reason for less and less beadwork being make?				

Because many of the women said they thought bead work was old fashioned and because handicrafts can be a good way of making extra money, it was decided to teach Indian women and girls, and any boys who were interested, how to weave. It is possible to hand weave a shawl or other object much more cheaply than one can buy it. Many boys and girls learned to weave and many wove cloth from which their commencement suit or dress was made.

110. Did you learn to weave?				
111. Do you now have any articles of clothing or house furnishings that you have woven?				
112. Have you ever sold any of your weaving? If so, about how much? Husband:				
Wife:				
113. Are you still weaving for your own use?				
114. Are you still weaving for sale?				
115. Do you think courses in weaving should continue to be offered in school?				
116. Please list the most important articles you have woven Husband:				
Wife:				
117. If you are no longer weaving, what are the main reasons why you stopped? Husband:				
Wife:				

One year a number of girls who were studying weaving asked if they might have a loom in the dormitory to work after school hours. This was tried. Another year, the crafts building was opened after school hours so that students could work in the building.

	Husband		Wife	
	Yes	No	Yes	No
118. Did you ever work after school hours on any craft?				
119. Do you think this is something that more boys and girls would like to do?				
120. Should more opportunity be given for the use of buildings and tools after classes are over?				
121. On week ends?				
122. Do you have a loom in your home?				

While exploring Pine Ridge Reservation resources in 1936-1937, deposits of excellent ceramic clay were found. The school bought a kiln and introduced a course in pottery making. The pottery was good and the workers have never been able to make as much as could be sold.

123. While at school, did you study pottery making?				
124. Did you make pottery for yourself?				
125. Did you make to give away?				
126. Did you make pottery to sell?				
127. Are you still making pottery?				
128. If you are no longer making pottery, why did you give it up? Wife: Husband:				
129. There have been more orders for Pine Ridge pottery than could be filled. Why do the people not make more pottery for sale? Husband: Wife:				

A number of years ago some of the older women made very beautiful beaded buckskin costumes for the girls to wear at graduation. Later these were abandoned for the "cap and gown."

130. Did you ever see a graduating class where the girls wore the buckskin costumes?				
131. Did you think these were suitable costumes for graduation?				
132. What, in your opinion, is the reason why the school changed from the buckskin to the cap and gown Husband: Wife:				
133. Do you think the change was a good one, or would you like to see the return of the buckskin costume?				

Andrew Standing Soldier was a student at Hisle Day School. He showed a great deal of artistic ability. He was helped to learn to paint on paper. Then he was given help in learning how to make paintings on walls. The wall painting in the school auditorium was painted by him. He has done wall painting elsewhere. Now he is selling a number of smaller paintings and is becoming known as a Sioux painter.

	Husband		Wife	
	Yes	No	Yes	No
134. Was this a good kind of training for the school to give Andrew?........................				
135. Should the school give more instruction of this kind to students who show special ability?......				
136. Would it have been wiser for the school to tell Andrew to study other things?................				

All the girls at Oglala were required to study sewing, cooking, home management and similar subjects.

137. Do you think these subjects are important for all girls to study?..................................				
138. Have these things been helpful to you since you left school?...............................				
139. Do you think you could have learned these things equally well at home?...................				

It has been suggested that boys should study home economics. Many boys learned to cook at cow camp.

140. Do you think the boys' experience at cow camp has made them better able to help at home?....				
141. Should the boys have been give a chance at school to learn more about:............................ Cooking				
Care of clothing				
Child care				
Home management				
142. What other subjects related to home making should boys study in school?................ Husband:..				
Wife:				
143. What subjects, other than those already offered, do you think girls should have a chance to study in their Home Economics courses?				
144. Do you think a girl's training in sewing, cooking, and other home economics subjects makes it possible for a couple to have a happier and more pleasant home?........ Husband:..				
Wife:				

To give the girls practical experience in housekeeping, several kinds of practice cottages were provided. The simplest was a one-room house without running water or other conveniences. There were also, two or three-room cottages with very few conveniences. In addition, a fully equipped modern cottage was provided so that girls could learn to care for a modern home, either for themselves or as a domestic. Under the direction of the Home Economics teacher, groups of girls lived in these cottages and took responsibility for their care and management.

	Husband		Wife	
	Yes	No	Yes	No
145. Did you help care for practice cottages as a part of your home economics training?				
146. Was this practice helpful to you in managing your own home?				

147. Which kind of practice cottage experience do you consider the most helpful. (To be answered by women only.)
- ( ) one room house with no conveniences.
- ( ) partly modern cottage.
- ( ) fully modern cottage.
- ( ) all three.

148. The amount of time the girls should have training in practice cottages should be: (To be answered by women only)
- ( ) Left about as it is.
- ( ) Made greater.
- ( ) Made less.

At one time the school started a bank in which students might put their savings. They could draw their money out at any time. Sometimes the bank was popular; sometimes it was not.

149. Did you ever put any money in the school bank?				
150. Do you think the bank is a good idea?				
151. Did it help you learn to handle money after you left school				
152. Do you think the school should continue to run a bank for the students?				

153. Why do you think the school bank was not always a success?

Husband: ....

Wife: ....

Oglala High School had a student organization, class organizations and many clubs. These were partly to help manage students affairs, partly to give experience in self government. Check the names of the organizations or clubs of which you were a member.

154.

Student association	( )	( )
Class organizations	( )	( )
4-H Club	( )	( )
Junior Livestock Association (Cattle Association)	( )	( )
Livestock Club, such as Calf Club, Pig, or Poultry Club	( )	( )
Not a member of any organization	( )	( )

List names of other clubs and organizations
to which you belonged

.... ( ) ( )
.... ( ) ( )
.... ( ) ( )

155. How would you improve the school organizations?
Husband ....
Wife ....

For some years the OGLALA LIGHT, the mimeographed school newspaper, was written and published with material written by the boys and girls, which was supposed to be of interest to the older Indians as well as the school pupils. It was sort of a reservation magazine or newspaper. Then it was changed to strictly a school newspaper. Which do you think was better? (Check one of the following statements for your answer.)

	Husband		Wife	
	Yes	No	Yes	No
156. Written of general interest of both students and older Indians..............................				
Written strictly as a school newspaper..............				
157. Is there a need on the reservation for an information paper like the OGLALA LIGHT tried to be , when written for both older Indians and students?..............................				
158. Did the school render a service to the people of the reservation in trying to supply a paper of interest to all?..............................				
159. Did your parents have more interest in the school and the paper when reservation news items were included?..............................				

Some high schools have a home room teacher who teaches most of the regular subjects, eg, English, mathematics, etc. This is much like the plan used in elementary schools. Other high schools have a departmental program where each subject is taught by a different teacher and the students move from room to room.

160. Which do you think is the better way to handle high school classes?

Home room				
Departmental				

161. Please state briefly the reason for your choice?

Husband: ....

Wife: ....

When the new Oglala Community High School was built, one of the most important rooms was the library. It was planned to be a place where students would want to go to enjoy reading or study.

162. About how often did you go to the library after school?

Once a week or more				
Once a month or less				
Rarely or never				

163. In your opinon, how many students used the library as a place to enjoy reading?

	Husband		Wife	
	Yes	No	Yes	No
Less than half				
About half				
Nearly all				
164. Did you enjoy the library?				
165. Did you take out books to read in the dormitories?				

166. How do you think the library could be make of greater use to the students:

Husband: ....

Wife: ....

For a number of years some of the high school classes at Oglala were given a trip to visit some of the public high schools around Pine Ridge. After they returned they discussed what they had seen.

167. Did you ever go on one of these trips?				
168. Do you think these visits should be continued?				

169. Check the following statement which most nearly tells what you thought of the public high school after making these visits:

Public school not as good as Oglala High School				
Wished you were going to a public high school instead of Oglala				
Public school better than Oglala High School				
Public schools about the same as Oglala High School				

At Oglala High School older students were detailed to help in the kitchen, dining room and laundry. It was felt reasonable that they should help with some of the work around the school in exchange for their board and room, which was furnished free in addition to their schooling.

170. List the kinds of detail work you remember doing. Put the kinds you liked in the left hand columns; the kinds you did not like in the right hand column.

	Detail work you liked	Detail work you did not like
Husband:		
Wife:		

171. Did the amount of time you spent on detail interfere with your school work?				
172. Did you have a lot of time to waste when working on detail?				

173. We would like to have your suggestions as to how the school details could be best handled.

Husband: ....

Wife: ....

174. Have you any suggestions or ideas as to what the schools could do to be more helpful to Pine Ridge people?

Husband: ....

Wife: ....

175. Many of the people of Pine Ridge Reservation have attended more than one high school. Which kinds have you attended?

Oglala Community High School	( )	( )
Mission high school. Name	( )	( )
Public high school. Name	( )	( )
Other high school. Name	( )	( )

176. Which one of these school have given you the most help in learning to make living?

Oglala Community High School	( )	( )
Mission high school. Name	( )	( )
Public high school. Name	( )	( )
Other high school. Name	( )	( )

SECTION E

REPORTS OF FORMER STUDENTS OF PINE RIDGE ELEMENTARY SCHOOLS

Activities introduced into some of the Pine Ridge Day Schools included calf clubs, Junior Cattle Associations and 4 H Clubs. Calves were issued to boys and girls who took part in these activities and it was made possible for boys and girls to own some of the livestock.

	Husband		Wife	
	Yes	No	Yes	No
1. While in day school did you take part in the school cattle program?				
2. Did you earn any cattle? If so, how many? Husband:.......... Wife:..........				
3. If you earned young cattle, did you keep them at school while you were there?				
4. Did you keep them at home?				
5. Did you take any additional heifers on a repay basis? If so, how many? Husband:.......... Wife:..........				
6. Did you make all your repayments?				
7. Did you or any one in your family every buy school cattle? If so, how many? Husband:.......... Wife:..........				
8. Did the stock you earned at school help you start your present herd or any herd you have owned since leaving school?				
9. Did you ever go to a livestock auction or sale, with a school club?				
10. Were you ever an officer in a school or cattle club?				
11. Did your membership in a school cattle club help you in any way after you left school?				

Explain briefly below
Husband: ....
Wife: ....

A Morgan stallion was placed at some of the schools. Parents were given an opportunity to breed their mares to these stallions to get better cow ponies. Caring for horses and colts gave the school children an opportunity to learn better methods of caring for their horses.

	Husband		Wife	
	Yes	No	Yes	No
14. Did the day school you attended have a stallion?				
15. Did you help take care of him?				
16. Did you learn to ride horseback or learn how to care for horses as a result of working with the school horses?				
17. Did you or any members of your family have mares bred to the school stallion?				
18. Did you ever earn a colt for your work with the school horses or from your parents?				
19. Did the people at the school help you train any colts you had, for riding or working?				
20. Do you think the plan for keeping a stallion at the day schools should be continued?				

Husband:

Wife:

Milk cows were kept at some of the day schools. This was to provide milk for the school lunch and also to give the children and parents an opportunity to learn about the care of milk cows and the use of milk for food.

21. Was there a milk cow at the day school you attended?				
22. Did you help take care of the milk cow?				
23. Was the milk used for the school lunches?				
24. Did your parents get a cow after seeing how the milk was used and the cow cared for?				
25. If so, was this the first time they had ever owned and used a milk cow?				
26. Do you think they got the idea from the school				
27. Do you think the day schools should continue to have milk cows?				

Explain briefly.

Husband:

Wife:

To provide milk for the school lunches, small goat herds were placed at a few of the schools. Children were allowed to earn a nanny goat to take home, by helping with the care of the school herd. Parents were often allowed to buy or earn a goat. The school buck could be used to breed the Indian-owned nannies.

28. While in day school, did you take part in the school goat program?				
29. Did you like and drink goats' milk regularly with the school lunches?				
30. Did your school make goats' milk cheese?				

	Husband		Wife	
	Yes	No	Yes	No
31. Did you earn any goats?				
If so, how many? Husband:.......................... Wife:........................				
32. Did any member of your family earn or buy goats?				
If so, how many? Husband:.......................... Wife:........................				
33. Do you now have goats?				
34. If you now have goats, did you get your start from the school goats?				
35. Did you ever eat and learn to like goat meat?				
36. Do you think the goat herds should be kept at the day schools?				

37. If you at one time owned goats earned from the school herd but now have no goats, what became of the goats you owned?

Once there were very few chickens on the reservation. Then chickens were kept at some of the day schools and an effort made to interest the Indian families in keeping chickens. Sometimes the children or their parents earned baby chickens.

38. Was there a chicken project at your school?				
39. If so, did you take part in it?				
40. Did you eat eggs and meat from the school flock as part of the school lunch?				
41. Did you or your parents get any chickens from the school for a flock at home?				
42. Do you now have any chickens at home?				
43. Did your parents get help from the school in learning to raise and care for chickens?				
44. Did they ever get help from the school in learning what grain to raise for chicken feed?				
45. In your opinion, were the chicken projects helpful to the people of Pine Ridge Reservation?				
46. Do you think the chicken projects should be continued at the day schools?				

Many years ago the Indians found many wild fruits and berries in the Dakotas. Some of these were buffalo berries and choke cherries. Recently the Agricultural Experiment Station at Mandan, has cross bred these plants to produce more and larger fruit. These improved fruit trees and berry vines were bought and planted at some of the day schools.

47. Were any of these trees and vines planted at your school?				
48. Did the teacher explain what they were and how they were developed?				

	Husband		Wife	
	Yes	No	Yes	No
49. Did you or your parents ever get any of these trees or vines to plant at home?				
50. Were fruit and berries produced at the school ever served at the school as part of the school lunch?				
51. If so, was it,-eaten fresh				
canned at school				
dried at school				
52. Do you think the day schools should continue to plant improved wild fruit trees and vines?				

At many schools a school garden was planted. In many places there was a community garden planted on the school land.

53. Was there a school garden at your school?				
54. Did you work in the school garden?				
55. Did you learn to irrigate?				
56. Did you learn to control cut worms, beetles, and other garden pests?				
57. Did your parents help in the school or community garden?				
58. Were fresh or canned vegetables from the school garden served as part of the school lunch?				
59. Do you now have a kitchen garden for your home use?				
60. In your opinion, are the school gardens helpful to the Pine Ridge people?				
61. Do you think school garden projects should be continued in the day schools?				

Canning kitchens were built near many of the day schools: the school kitchen at other schools was used by Indian women to can food from the school and community gardens. The children often helped the teachers can food for the school lunch.

62. Was there a canning kitchen near your school?				
63. Did the Indian women use the school kitchen for canning?				
64. Did any members of your family use the school kitchen for canning?				
65. How many years did they use it? Husband:........................ Wife:......................				
66. Did the teacher help them learn proper methods of canning?				
67. Did you ever help with the canning for the school lunch?				
68. Do you think that the canning kitchens and school kitchens helped the Pine Ridge people?				

	Husband		Wife	
	Yes	No	Yes	No
69. In your opinion, should the school kitchens and canning kitchens be continued for the use of the Pine Ridge housewives?............				

At many of the schools the children helped prepare and serve the school lunch. They were supposed to be taught something about cooking while helping prepare the school lunches.

70. Did you help prepare the school lunches?........				
71. In your opinion should the school lunches be continued?...........................				

72. List the things you did to help with the school lunches ....

....

73. About how often did you help?........................				
Every day				
Once a week				
Once a month				
Less than once a month				

Health examinations made during the drought period showed that some of the children were not getting the right kinds of food. These children were given a big spoonful of cod liver oil daily to make them more healthy.

74. Was cod liver oil ever served at your school?				
75. Did you and the other children like the cod liver oil?......................................				
76. Do you think cod liver oil improved you health?...............................				
77. Do you give cod liver oil or vitamin tablets to your children?..........................				
78. For about how long was cod liver oil served at your school?............................				
One month				
Six months				
One school year				
More than one year				

79. How did you parents feel about your taking cod liver oil?

Objected .... ( ) ( )
Approved .... ( ) ( )
Didn't care .... ( ) ( )

At certain day schools, there have been showers and laundries, so that children and the parents might use them.

80. Were there showers at your day school?........				
81. Do you or your family use the school showers?				
82. Did you or your family use the school laundry room?............................				

	Husband		Wife	
	Yes	No	Yes	No
83. Do you think that the showers and laundry rooms should be continued at the day schools?				

During the drought years many crops planted on the reservation died for want of moisture. Sometimes a few plants lived. When that happened the school children were advised to save the seeds from these hardy plants and plant them the next year. It was hoped to select drought resistent seeds which would give better crops and a better living for the people in future periods of drought.

84. Did such seed selection take place at your schools?				
85. Did this seed selection plan continue at your school?				
86. Have you or any members of your family followed this method of getting drought resistant seeds since leaving school?				
87 Did you plant these seeds at a later season?				
88. If so, did plants from these seeds:				
Live better than seeds bought				
Not do as well				
No difference				

89. List different kinds of seeds that were saved.

Husband: .... Wife: ....

90. Do you think the day schools should continue the seed program to get more drought resistant seeds?				

Large looms were placed at some of the day schools and the boys and girls taught to weave. Sometimes Indian women were invited to use the looms to make things for themselves and to sell.

91. Were there looms at your school?				
92. Did you learn to weave?				
93. Did your mother or some other member of your family learn to weave?				
94. Do you now have a loom?				
95. Do you ever use the school loom?				
96. Did you ever make anything for yourself or to sell?				
97. Did your mother ever make anything for herself; for the family; or to sell?				
98. Do you have any clothing or household furnishings for which you make the cloth?				
99. Would you be interested in learning to weave now, if you had the opportunity?				
100 Do you think the day schools should continue weaving instruction?				

	Husband		Wife	
	Yes	No	Yes	No
10 Do you think looms should be provided at the schools for the use of the people of the community?				

For several years craft teachers were employed to visit the schools to encourage and helped the girls and their mothers to do beaded buckskin work for sale.

102. Did these crafts teachers ever visit your school?				
103. Do you do any beaded buckskin work for your own use?				
104. Do you do beaded buckskin work for sale?				
105. Can you do quill work?				
106. Do you think that Sioux women would now be interested in doing beaded buckskin work to increase the family income?				

107. If not what do you consider their reason for not wanting to do this work?
Husband:
Wife:

108. Please give us the names of any women you know of who do quill or bead work for sale

For several years a rehabilitation fund was available in some of the day school conmmunities, to help people repair their homes. The day school shop teacher worked with men who wanted to repair their homes and gave the older school boys a chance to help so they could learn about home repair.

109. Were any home repair projects carried on by your school?				
110. Did you ever help repair any Indian homes?				
111. Was your home ever repaired with help from these projects?				
112. Do you think these repair projects were helpful in teaching Indians to care for homes?				
113. Do you think they should be continued?				
114. Do you think home repair projects should be continued?				
115. List the important things you learned through working with these home repair projects				

An attempt was made many times to open the school libraries for use by the older people and to let the children borrow books to read at home. The school buildings (community buildings) were supposed to be used for community parties or for evening movies for older people.

116. Do you think that such programs and the use of the school libraries are good?				

	Husband		Wife	
	Yes	No	Yes	No
117. Are these things still being done in your community?				
118. In your opinion, should they be coninued?				
119. Which of these things were done at your school				
Movies				
Community parties				
Parents using school library				
Children taking library books home				
None of these activities				
(Double check any of the above items in which your parents took part.)				
120. If these things are still being done in your community about how often do you go to school to see movies, to read, to a community party, or some other affair?				
Once a week or oftener				
Once a month				
3 or 4 times a year				
Never				

During the 1930's the government stopped giving clothes to school children. After discussion with the parents it was decided that when the family did not have money to buy clothing, either the child or one of the parents might work at the school and earn the clothing.

121. Did you or any member of your family ever work for clothing?				
122. Check the following statements with which you agree.				
a. Clothing should have been given to needy children without working for it				
b. Children and parents felt better about working for clothing than they did about having it issued free				
c. Children took better care of clothing for which they worked than they did of free clothing				

123. If you or any member of your family ever worked for clothing, list the kind of work done..

....

....

At some of the day schools, community festivals or rodeos were held. To get ready for these, the older boys learned to play polo; the children were helped to teach their horses tricks; and many other kinds of community recreation were introduced.

124. Were community festivals or rodeos held at your school?				
25. Do you consider these community affairs a good thing for the children of a community?				
126. Do you consider them a good things for the grownups?				

	Husband		Wife	
	Yes	No	Yes	No
127. Are these community affairs still being held in the community where you live?				
128. If not, do you think it would be a good thing for them to be started again?.............				

129. If community festivals were held at your school, list the things in which you would take part...

....

....

Many of the people of the Pine Ridge Indian Reservation have attended more than one elementary school.

	Husband		Wife	
	Yes	No	Yes	No
130. Which kind of schools have you attended?....				
Indian Service elementary				
Public elementary school				
Mission elementary school				

(Omit No. 131 if only one type of school is checked in No. 130.)

131. Which **one** of these schools gave you the most help in learning to make a living?

	Husband		Wife	
	Yes	No	Yes	No
Indian Service elementary				
Public elementary school				
Mission elementary				

Have you any suggestions as to what the schools could do to be more helpful to the Pine Ridge people? If so, would you tell us some of the things the day schools could do to be more helpful.

132.

Husband: ....

Wife: ....

133. What use do you think should be made of the school buildings in addition to use as a school?

Wife: ....

Husband: ....

SECTION F — RANCHERS

THIS SECTION FOR RANCHERS ONLY. If person interviewed reports less than half of income from ranch in Item F-1, omit the rest of Section F, and Section G. Proceed with Section H and Section K.

1. About what part of your family cash income is made from your own ranch?

( ) All
( ) Half or more, but not all
( ) Less than half

2. About how much cash have you received from each of the following this year? (Jan. to Dec. 1950)

Source	Approx. annual income	Source	Approx. annual income
Beef cattle	$................	Potatoes	$................
Dairy or milk cows	$................	Corn	$................
Hogs	$................	Share crop	$................
Wheat	$................	Truck crops	$................
Timber	$................	Leased land	$................
Hay	$................	Other (except crafts)	$................
Poultry	$................	Total	$................

Questions 3 through 6 attempted to elicit information about indebtedness, insurance and savings. The returns were so indefinite or of such doubtful accuracy as to be worthless. The questionnaire may have been at fault and the questions are omitted at this point.

7. For how long have you been ranching on this place, except for temporary absences? For wife: How long have you lived on this place as a home maker?

	Husband	Wife
(a) Less than a year	( )	( )
(b) 1 to 4 years	( )	( )
(c) 5 to 9 years	( )	( )
(d) 10 years and over	( )	( )

8. About how long have you lived on this reservation? (Use "county" for off-reservation farmers or ranchers) For wife: About how long have you lived on this reservation (In this county) as a home maker?

	Husband	Wife
(a) Less than a year	( )	( )
(b) 1 to 4 years	( )	( )
(c) 5 to 9 years	( )	( )
(d) 10 years and over	( )	( )

9 How many acres do you: own................ lease................ total................

10. Is the land you use for ranching and farming all in on place or scattered?
One place ( ) Scattered ( )

11. How many acres in largest single piece of land you use? (   )

12. If you own your own ranch, what kind of a title do you have?
( ) Trust title, Government land; ( ) Trust title, tribal land;
( ) Patent in fee; ( ) Assignment

13. If you rent your ranch or farm from someone else, how are the payments made? ( ) cash; ( ) crop share ( ) other, describe..............

How much rent do you pay? $.........................

14. How many acres in your farm or ranch? Own ( ) Rent ( ) Total ( )

15. About how many acres do you plant to cultivated crops?
( ) None
( ) Less than 10
( ) 11 to 19
( ) 20 to 29
( ) 30 to 39
( ) 40 to 49
( ) 50 or over

16. Do you run any cattle on reservation range land? ( ) yes ( ) no
If so, about how many?
( ) less than 10
( ) 11 to 19
( ) 20 to 29
( ) 30 to 39
( ) 40 to 49
( ) 50 or over

17. Do you run any horses on reservation range land? ( ) yes ( ) no
If so, about how many?
( ) less than 10
( ) 10 to 19
( ) 20 to 29
( ) 30 to 39
( ) 40 to 49
( ) 50 or over

18. During the past year, (January 1950 to present) have you bought all your food, or raised part of it on your farm or ranch?
( ) Buy all food ( ) Raised part of food

If part of your food comes from your ranch, what part of all your food do you estimate comes from your ranch? Consider meat, milk, poultry, eggs, garden produce, fruit, wild fruit, berries, etc.
( ) less than one fourth
( ) between one fourth and one-half
( ) about one-half
( ) more than one-half

SECTION G — RANCH PRACTICES AND SOURCES OF INFORMATION

Instruction to Interviewers

This section only for ranchers who report half or more of income from farms or ranch in Section F, Item 1.

Step I Read statement A to rancher. Next read each item to him (see page 230) and check in ( ) at left of item the methods he reports that he has used or is using.

> **Statement A**
> Here is a list of ranch methods recommended for Pine Ridge. We are interested in finding out how many Pine Ridge ranchers are using these methods. As I read through this list, will you please tell me which methods you are now using or have used in the past.

Step II Read statement B to the rancher. Next read to him, **only** the methods he reports he has used—these will be the items checked in Step I.

Statement B

We would like to know where you got the information which made it possible for you to use the methods you have just told me about. As I read the methods which you say you have used, please tell me where you the information about each one?

If he reports a non-school source of information, enter it in the proper column in sufficient detail to permit us to locate the source later if desired. If he reports Oglala Community High School or Indian day school as a source of his information ask him which of the following list of activities were the most helpful as means of getting the information. Record the number of each activity he reports in right hand column.

Activities

1. Studying about farming in school classes.
2. Membership in 4H Club.
3. Earning livestock to start his own herd.
4. Using school thoroughbred bull or stallion for breeding.
5. Membership in calf, poultry, goat or other livestock club.
6. Membership in Junior Cattle Association.
7. Learning proper methods of butchering.
8. Attending livestock sales and auctions.
9. Visiting public schools.
10. Asking teacher for help in special problems.
11. Demonstrations on school farms and gardens.
12. Repairing farm machinery in school shop.
13. Reading in the school library.
14 Working on the school farm or garden.
15. Working in the school dairy.

Step III Refer to summary, Section B, page 2 of schedule. If rancher reported only one kind of school attended, check here (   ) and conclude this section. If more than one kind of elementary school and/or high school is reported, read Statement C.

Statement C

Which of the schools you have attended, taught subjects which have helped you most in ranching.

Elementary
(check here)
Indian Service ( )
Mission ( )
Public ( )

High School
(check here if attended high school)
OCHS ( )
HRM ( )
Public ( )

	Source of Information	OCHS	Day Sch	Act. No.
1. Do you raise beef cattle?				
( ) yes ( ) no				
Number in present herd..				
Owned by you..				
Repayment cattle..				
( ) a. Vaccinate calves to control Bangs Disease.....	....	......	......	......

	Source of Information	OCHS	Day Sch	Act. No.
( ) b. Use chemical dip or spray to control lice or flies				
( ) c. Vaccinate calves for black leg				
( ) d. Breed cows to registered bull to improve herd				
( ) e. Vaccinate for blood poison. (Hemorrhagic septecemia)				
( ) f. Save best cows for breeding stock				
( ) g. Cull herd by standard stock judging methods				
( ) h. Feed hay as needed in addition to pasturage				
( ) i. Feed grain or cake for better meat production				
( ) j. Feed salt and mineral				
( ) k. Build bank sheds or other storm shelters				
( ) l. Sell cattle to make the most money according to market, feed supply, season, etc				
( ) m. Dehorn cattle				
( ) n. Bangs test				
( ) o. Tuberculin test				
( ) p. Treat calves for scours				
( ) q. Castrate calves				
2. Do you have milk cows from which you regularly sell milk, cream or butter? ( ) yes ( ) no. Number of milk cows For home milk supply only				
( ) a. Vaccinate calves to control Bangs Disease				
( ) b. Use chemical dip or spray to control lice and flies				
( ) c. Treat cattle for Black leg				
( ) d. Breed cattle to registered bull to improve herd				
( ) e. Treat calves for scours				
( ) f. Record milk production for each cow				
( ) g. Cull herd by disposing of poor producers				
( ) h. Have cows tuberculin tested				
( ) i. Feed balanced ration for maximum milk production				
( ) j. Provide warm bed, good water supply, etc				
( ) k. Comply with local sanitary regulations for dairying				
( ) l. Raise alfalfa or any legume crops for dairy feed				
3. Do you own horses? ( ) yes ( ) no Number owned				
( ) a. Breed mares to school stallion				
( ) b. Breed mares to school jack				
( ) c. Shoe your own horses				
( ) d. Castrate your yearling colts				

	Source of Information	OCHS	Day Sch	Act. No.
( ) e. Have your own stallion ( ) yes ( ) no. What breed?............				
4. Do you own hogs? ( ) yes ( ) no.				
( ) For home meat supply only.				
( ) For meat and for sale.				
Number now owned............				
( ) a. Vaccinate to prevent cholera				
( ) b. Treat with worm capsule or other medicine for worms				
( ) c. Use registered boar				
( ) d. Provide pen for farrowing				
( ) e. Own your own boar				
5. Do you raise goats? ( ) yes ( ) no.				
( ) a. Feed grain for milk production				
( ) b. Milk goats regularly for maximum production				
( ) c. Use pure bred bucks				
( ) d. Provide winter shelter				
( ) e. Make goats' milk cheese				
( ) f. Do you think goats damage range? ( ) yes ( ) no.				
6. Do you raise sheep? ( ) yes ( ) no.				
( ) For home meat supply				
( ) For home meat and wool supply				
( ) For market				
( ) a. Provide ram pastures to control lambing season				
( ) b. Use pure bred rams				
( ) c. Dip to control ticks				
( ) d. Provide lambing pens				
( ) e. Feed grain to ewes with lambs				
7. Do you raise corn? ( ) yes ( ) no.				
If so, number of acres............				
( ) a. Use hybrid seed for a part or all of crop				
( ) b. Save seed from drought resistant "squaw corn."				
( ) c. Dry corn for family				
8. Do you do any small grain dry farming? ( ) yes ( ) no				
How many acres of each: Wheat............ Oats............ Barley............ Flax............ Rye............ Crested wheat............ Other............				
( ) a. Use contour plowing				
( ) b. Leave certain fields fallow				
( ) c. Treat seed grain with bluestone (or other) for rust				
( ) d. Use "hopper bait" or other insect controls				
( ) e. Farm irrigated land. Number of acres............				

	Source of Information	OCHS	Day Sch	Act. No.
9. Do you do most of your machinery and building repairs yourself or hire this work done?				
( ) a. Build fences on your ranch. ( ) Self ( ) Hire				
( ) b. Replace parts, repair hay machinery, wagons, etc. ( ) Self ( ) Hire				
( ) c. Repair and maintain cars, trucks and tractors. ( ) Self ( ) Hire				
( ) d. Build rammed earth houses or other buildings. ( ) Self ( ) Hire				
( ) e. Build root cellars. ( ) Self ( ) Hire				
( ) f. Provide screens for windows and doors of home. ( ) Self ( ) Hire				
( ) g. Get logs for building posts, etc. ( ) Self ( ) Hire				
( ) h. Carpentry work on homes and farm buildings. ( ) Self ( ) Hire				
( ) i. Dig well for your home and farm buildings. ( ) Self ( ) Hire				
( ) j. Drill well for home and farm. ( ) Self ( ) Hire				

10. a. Do you have any suggestions or ideas as to what the schools could do to be more helpful to ranchers? Yes ( ) No ( ) If so would you tell us some of the things you think OCHS could do to be more helpful?

b. What are your suggestions for reservation day schools?

c. What are your suggestions regarding public schools?

d. What are your suggestions regarding mission schools?

11. What do you consider the one best place to go for information that will help you run a better ranch?

Name of person or agency..

12. What do you think it does for a boy to study livestock and ranch methods in school?

( ) a. Makes him a more successful rancher.
( ) b. Makes no difference.
( ) c. Makes him a less successful rancher.

13. (If the rancher is married)

a. Did your wife study cooking and sewing or help with school lunch, canning and other projects in elementary school? ( ) Yes ( ) No

b. Did your wife take food and clothing classes; study child care and other home economics courses at OCHS? ( ) Yes ( ) No

14. What do you think it does for a girl to study cooking, sewing, child care and other homemaking methods in school?
( ) a. Makes her a more successful wife and mother.
( ) b. Makes no difference.
( ) c. Makes her a less successful wife and mother.

15. What other courses do you think girls should study about homemaking?

SECTION H

HOME MAKING METHODS AND SOURCES OF INFORMATION

Instructions to interviewers

This section for all housewives regardless of whether their husbands are ranchers or otherwise employed. Housewives employed full or part time outside their homes should also answer this section.

Wife of rancher reporting in Section G. Check here ( )
Wife of non-rancher, wage worker, reporting in Section K. Check here ( )
Others—not in above listing. Describe:............................( )

Step I. Read Statement A (Below) to housewife. Next read each item (See following page) to her and check ( ) at left of item the methods which **she reports that she is now using or has used.**

Statement A

I have a list of homemaking skills recommended for Pine Ridge. We are interested in finding how many Pine Ridge homemakers are using these methods. As I read through this list will you please tell me which of these methods you are now using or have used in the past.

Step II. Read Statement B, to housewife. Next read to her only the methods she reports that she has used, or is now using. These will be the ones checked in Step I.

Statement B

We would like to have you tell us where you got the information which made it possible for you to use the homemaking methods which you have just told us about. As I read again the methods which you say you have used, will you please tell me where you got the information about each one?

If she reports a non-school source of information, enter it in the proper column in sufficient detail to permit us to locate the source later. If she reports OCHS or an Indian Service day school as the source of information ask her which of the following list of activities were the most helpful as a means of getting information. Record the number of each activity she reports in the right hand column of the form.

Activities

1. Classes in cooking and foods
2. Classes in clothing and sewing
3. Classes in child care
4. Classes in home management
5. Work in practice cottage
6. 4-H Club work
7. Poultry, calf, goat, or other livestock project
8. School garden project

9. Weaving project
10. Work in school laundry
11. Work in school dining room
12. Work in school kitchen
13. Work in school bakery
14. Work in infirmary
15. Work in staff homes
16. Baby sitting for staff members
17. Pottery project
18. Bead and needlework projects

Recommended Homemaking Skills

	Source of Information	OCHS	Day Sch	Act. No.
1. Do you raise chickens? ( ) Yes ( ) No ( ) For home use only ( ) For home use and market Number of present flock				
( ) a. Use a brooder instead of hens for brooding chicks				
( ) b. Control lice with DDT or similar preparations				
( ) c. Preserve surplus eggs for winter use				
2. Do you use any of the following homemaking and family care methods?				
( ) a. Plant trees, shrubs and flowers to beautify your home				
( ) b. Raise a vegetable garden				
( ) c. Can vegetables from your garden for home use				
( ) d. Can wild fruit and berries for home use				
( ) e. Use pressure cooker or hot water canner for canning				
( ) f. Dry fruit, squash, corn, etc				
( ) g. Dry foods under screen or cheesecloth				
( ) h. Can or cure meats for home use				
( ) i. Make your own bread (at least half of family supply.)				
( ) j. Make your own cakes, rolls, cookies, etc. (At least half of family supply.)				
( ) k. Keep foods covered				
( ) l. Provide storage space for supplies and kitchen utensils				
( ) m. Make slip covers for and repaint furniture				
( ) n. Make your own housedresses and everyday clothing				
( ) o. Make at least part of your children's clothing				
( ) p. Patch, darn or otherwise repair family clothing				
( ) q. Keep a record of money spent for family needs				
( ) r. When expecting a baby, visit the doctor at least twice before the baby comes				

	Source of Information	OCHS	Day Sch	Act. No.
( ) s. Go to the hospital to have your baby				
( ) t. Get help from doctor or nurse in planning food for your baby				
( ) u. Have a doctor or nurse if you had the baby at home				
( ) v. Have baby immunized for small pox, diphtheria, other				
( ) w. Take child to doctor for examination once a year				
3. Do you do any arts and crafts work? ( ) Yes ( ) No ( ) For home and personal use only. ( ) For sale. ( ) Both for home use and for sale.				
( ) a. Do you weave any dress goods, draperies, etc				
( ) b. Do you card, dye, and spin your own wool for weaving?				
( ) c. Do you use raw wool from your own sheep, or buy the wool to card, dye and spin?				
( ) d. Do you do any beadwork?				
( ) e. Do you make any pottery?				
( ) f. Do you make any quill work?				
( ) g. Do you do any needle work, crochet, knitting, embroidering?				

4. Ask the homemaker: **Have you any suggestions or ideas as to what the schools could do to be more helpful to homemakers?**
   a. If so, would you tell us some of the things you think OCHS could do to be more helpful.
   b. What are your suggestions for the reservation day schools?
   c. What are your suggestions regarding the public schools?
   d. What are your suggestions regarding mission schools?

5. **What do you consider the one best place to go to get information that will help you run a better home?** Give name of peron or agency........................

6. **What do you think it does for a girl to study homemaking methods in school?**
   ( ) a. Makes her a more successful wife and mother.
   ( ) b. Makes no difference.
   ( ) c. Makes her a less successful wife and mother.

7. **What do you think it would do for a boy to study simple cooking, child care and home repair and management in school?**
   ( ) a. Makes him a more successful husband and father.
   ( ) b. Makes no difference.
   ( ) b. Makes no difference.
   ( ) c. Makes him a less successful husband and father.

Step III. Refer to summary page 2 of schedule. If homemakers reported only on kind of school attended, check here ( ) and conclude this section. If more than one kind of elementary school, and-or high school is reported, read Statement C.

STATEMENT C

Which of the schools you have attended taught subjects which have helped you most as a homemaker?

Elementary (check one)	**High School** (Check one if attended High school)
( ) Indian Service	( ) Indian Service
( ) Mission	( ) Mission
( ) Public	( ) Public

SECTION K — WAGE WORKERS

This section for all wage workers—includes hired men or women working on farms. (Do not include any farmers or ranchers who have answered Section F or G.) Include employed women who are not housewives; also report earnings of employed housewives. (Employed housewives should also answer Section H)

General Information	Husband	Wife
1. What is your present occupation?	....	....
2. How long have you been working at your present job?	....	....
3. Is this a full time (35 hours per week or more), or a part time job?	....	....
4. List the principal kinds of work you have done in the last five years, other than your present occupation.	....	....
5. What kind of work do you like best?	....	....
6. What job, or kind of work would you do all the time, if you could get it?	....	....

7. What school subjects or activities helped you most in the work you are now doing?

Husband

Most helpful	Least helpful
1.	1.
2.	2.
3.	3.

Wife

Most helpful	Least helpful
1.	1.
2.	2.
3.	3.

8. Which **one** of the following helped you most in getting your first full time job? (Check one only.)

Parent or guardian	( )	( )
Other relative or friends	( )	( )
State employment service	( )	( )

Private employment agency	( )	( )
Answer to an advertisement	( )	( )
Own effort	( )	( )

9. What part of the family money comes from wages from your present job? (for the year 1950)

Husband	Wife
( ) all	( ) all
( ) half or more	( ) half or more
( ) less than half	( ) less than half

10. Will you please tell us your income from your present job? If you have income other than your present job, will you please tell us these other sources of income?

	Husband	Wife
Present job..	$..........................	$..........................
Lease land	$..........................	$..........................
Arts and crafts	$..........................	$..........................
Other income	$..........................	$..........................

Questions 11 through 14 again dealt with indebtedness, insurance and savings and also was unproductive. We have therefore omitted it.

15 How long have you lived in your present home? (Except for temporary absences.) For the wife: about how long have you lived in this home as a homemaker?

	Husband	Wife
10 years and over	( )	( )
Less than a year	( )	( )
1 to 4 years	( )	( )
5 to 9 years	( )	( )

16. How long have you lived in this community except for temporary absences?

	Husband	Wife
10 years and over	( )	( )
Less than a year	( )	( )
1 to 4 years	( )	( )
5 to 9 years	( )	( )

17 Do you rent or own your home?

( ) Rent home. Amount paid per month $................

( ) Own home. If you own your home and are making monthly payments, how much per month $......................

18. During the past year, have you bought all your food or have you raised part of it?

( ) Buy all food ( ) Raise part of food

If you raised part of your food from your home garden, how much do you estimate came from this source, include garden produce, milk, poultry, eggs, fruit, berries, etc.

Less than one-fourth	( )
Between one-fourth and one-half	( )
About one-half	( )
More than one-half	( )

19. Have you any suggestions or ideas as to what the schools could do to be more helpful to wage workers?

If so, would you tell us some of the things you think OCHS could do to be more helpful?

What are your suggestions regarding the public schools?

What are your suggestions for the mission schools?

20. What do you consider the one best place to get information that will help you keep employed and earn better wages. Name of agency........................

21. This question for married male wage workers only.)

  a. Did your wife study cooking and sewing or help with school lunch, canning and other projects in elementary school?

  ( ) Yes ( ) No

  Did your wife take foods and clothing classes; study child care and other Home Economics courses at OCHS?

  ( ) Yes ( ) No

  c. What do you think it does for a girl to study cooking, sewing, child care, and other homemaking methods at school? (Check one)

  ( ) Makes her a more successful wife and mother.
  ( ) Makes no difference.
  ( ) Makes her a less successful wife and mother.

22. (Return to Section B—EDUCATION, page 2 of Schedule.) If wage worker reported only one kind of school attended, check here ( ) and conclude this section.

If more than one elementary school or high school is reported in Section B. Read the following statement.

Which kind of school has taught you the most that helps you get and hold jobs?

	Husband	Wife	Name of School
	(check one each)		
Elementary School			
Indian Service	( )	( )	
Public school	( )	( )	
Mission school	( )	( )	
High School			
OCHS	( )	( )	
Non-reservation Indian Service high school	( )	( )	
Holy Rosary Mission	( )	( )	....
Other mission high school	( )	( )	....
Public high school	( )	( )	

REPORT OF INTERVIEW

After interview is finished, each interviewer should complete the following information concerning the interview recorded on the preceding sheets.

Check the **one** statement which follows that most nearly describes the interview:

( ) 1. Would not permit interview.

( ) 2. Would permit interview only after securing assistance of local committee member.

( ) 3. Permitted interview but indifferent and resistant.

( ) 4. Gave minimum answers to questions with no evidence of feeling either for or against cooperating in interview.

( ) 5. Gave information freely—friendly and helpful.

( ) 6. Volunteered information in addition to answers to the questions —obviously enjoyed the interview.

Information concerning interviewer:

Name .... Number years residence Pine Ridge........
Address.. How long at this address................
Occupation ....
Degree Indian blood ( ) none; ( ) ¼; ( ) ½; ( ) ¾; ( ) Full.
Interviewers independent statement regarding this interview:

SHORT FORM MAIL QUESTIONNAIRE

A shortened form of the preceding interview guide was used in interviewing former students who live off the reservation. Since they, with a few exceptions, were wage workers, the short form interview did not include the Sections on farm products, farm income, etc. It did include Section A, General Information; Section B, Education; Section C, Social Economic Status Scale, and Section K, Wage Workers.

To secure responses from former students who were living too far away from Pine Ridge to be interviewed a portion of the interview guide was condensed to a questionnaire form which is reproduced herewith.

The Return Address Is Printed On The Other Side—No Postage Is Needed

Pine Ridge, South Dakota
January 1951

Dear

As a former Pine Ridge student you can help us make Pine Ridge Schools more useful to future students. We at the Agency, and the Indian Office in Washington, are very much interested in the answers you can give us to the questions below. We have been visiting former students living at Pine Ridge and discussing these questions with them. We feel it would be unfortunate to miss your answers just because you no longer live here. The more people who answer these questions, the more valuable the information will be.

Your answers to these questions will be strictly confidential. If you have time we would appreciate a letter from you in addition to your answers to the questions. Based on your experience since leaving school, tell us what you think Pine Ridge Schools could do to be more useful to future students. You may enclose your letter with this folder and mail, postage free.

Your cooperation will be appreciated by the staff and future students. May we have your answer by return mail? You are cordially invited to call at the Education Office any time you are in Pine Ridge.

Sincerely yours,
Albert T. Pyles,
Reservation Principal.

---

1. If the above address is not correct, please give us your correct address.

....

2. Please check **one** of the following:
   - ( ) Am unemployed.
   - ( ) Am employed full time (35 hours per week or more).
   - ( ) Am employed part time (less than 35 hours per week).
   - ( ) Operating a farm or business for myself or in partnership.
   - ( ) Keeping house (married and keeping house in own home).
   - ( ) In school or college (full time).
   - ( ) In Armed Forces.
   - ( ) Other. Explain briefly.

....

3. If employed, what is your present job?

....

Tell us about your job.

....

How long have you worked at this job?
.... Years ....Months

What kind of work do you like best?

....

4. Are you? (Check one)

( ) Single ( ) Married
Widowed ( ) Separated
( ) Divorced

If married: give name of your:
Husband ....
Wife (Maiden name).....................

5. If you are married, how many children do you have?

....

6. Except for temporary absences, how long have you lived in your present home? in the community? (Check one in each column)

home		community
( )	Less than 1 year	( )
( )	1 to 4 years	( )
( )	5 to 9 years	( )
( )	10 years or more	( )

7. What was your total 1950 income (before tax deductions)? (Check one)

( ) less than $500
( ) $500 to $1000
( ) $1000 to $1500
( ) $1500 to $2000
( ) $2000 to $2500
( ) $2500 to $3000
( ) $3000 to $3500
( ) $3500 to $4000
( ) $4000 to $4500
( ) $4500 to $5000
( ) $5000 or more

8. What schools have you attended since leaving Pine Ridge?

Name of School	Address of School

9. What schools did you attend while on the Pine Ridge Reservation?

Name of School	Date Left	Gr. Left

10. Which school helped you most in learning to make a living? (Check one in Question 9.)

11.

a. What kind of a house do you now live in?

( ) Brick
( ) Stucco
( ) Painted Frame
( ) Log
( ) Unpainted Frame
( ) Tent
( ) Trailer
( ) Other

b. How many rooms? ....

c. How many people live in house? ......

d. What kind of light?

( ) Electric ( ) Gas Pressure
( ) Kerosene or other

e. Do you have

	Yes	No
Water piped into house	( )	( )
Power washer	( )	( )
Radio	( )	( )
Telephone	( )	( )
Automobile (other than Truck	( )	( )
Daily Newspaper	( )	( )

f. Refrigerator? ( ) Mechanical
( ) Ice ( ) Other or none

g. How far did you go in school?

Grades finished	Check one
0 to 7	( )
8 to 11	( )
12	( )
13 or more	( )

h. Do you attend Church or Sunday School? (At least ¼ of the meetings)

( ) Yes ( ) No

12.

a. List in order, the 3 high school courses you took which you think were the most helpful. List the 3 that were least helpful.

Most helpful	Least helpful
1........................	1........................
2........................	2........................
3........................	3........................

b. Will you please answer each of the following questions by putting a circle around your answers (Y for Yes, N for No, and U for Uncertain)?

Did the training you received in High School help you get your first job? .... Y N U

Did this training help you hold your job and get advancement? Y N U

Did your taking part in school clubs, stock projects, and school activities help you in your job? .... Y N U

Did your work in school details such as Dairy, Kitchen, Dining Room, etc., help you in your job?.. Y N U

COMMUNITY STANDING AND LEADERSHIP RATING

Note: The data used in establishing community standing and leadership scores were secured by asking a number of judges or raters to rate families or individuals on a scale according to certain criteria. This scale together with instructions to the raters and the criteria is reproduced herewith. Since the ratings are confidential the names of the persons rated are not reported.

INSTRUCTIONS TO RATERS

Whom Do We Rate?

The following lists have many names of families or individuals whom you do not know at all, or do not know well enough to have a definite opinion about them. Put a check in the "don't know" column opposite the names of each such person or family and forget them. Remember though, that even a casual **first hand** acquaintance may make it possible for you to give a valuable rating of a family or individual according to the criteria given. The more ratings we have on each family the better our results should be.

Rate every family or person on the following lists, whom you know well enough to have an opinion concerning them. Employees whose work gives them reservation-wide acquaintance, (e.g., reservation principal, farmers, supervisors and others) should be able to rate more names than a day school teacher whose acquaintances may be limited to one certain district. On the contrary, day school teachers should be well acquainted with all the families within their own district or neighborhood and perhaps with a few people elsewhere on the reservation. Rate every family or person whom you know.

How Are the Lists Arranged?

The lists are divided into:

a. Ranch families
b. Wage earning families
c. Unmarried individuals.

Ranch families are those who report that they make half or more of their annual cash income from operating a ranch. Wage families are those who report half or more of their income from wages regardless of the type of work. Unmarried individuals are listed separately from families and are not classified according to type of income. You may not agree with the classification of some names, as many families do both kinds of work.

How Do We Rate?

To help you rate the families you know, there is a set of criteria for each of the three lists. Read the criteria carefully and refer to them frequently in deciding how to rate the families and individuals whom you know. These criteria represent the ideal family or individual. Your rating of the family should be according to the criteria rather than according to general reputation or whether you happen to like or dislike the people being rated.

Use these criteria as a general guide in making your decisions. Do not try to be too critical and discriminating in your rating; work rapidly. Your general impressions of the family or individual, as influenced by the criteria, are what we want. Do not discuss your ratings with the people being rated or with other raters. We want **your** opinion.

A family who lives according to these criteria to a very high degree, would be rated "5" on the five point rating scale. A family who failed entirely to live according to these criteria—or who succeeded in only a very small degree, would be a number "1" on the scale. Others would fall in between, as "2", "3" or "4", according to the extent to which you think they live according to the criteria.

In addition to the five point rating just described, put a check mark in the "Leader" column for each family or individual whom you regard as a **desirable** leader in the community.

After reading the instructions on the preceding page, proceed with the rating as follows:

1. Check **only the "Don't Know" column** if you do not know the family or individual.
2. If you know the family or individual, check the **single** column in columns 1 to 5, which best indicates your rating of them, according to the criteria.
3. If, in your opinion, a family or individual is commonly recognized as a **desirable** leader by his community, check the "Leader" column in addition to your check in columns 1 to 5.
4. Keep the criteria in mind for the group you are rating. Read and re-read the criteria as you work.

EXAMPLE

Name	Don't Know	Scale					Leader
		1	2	3	4	5	
Family A		✓					
Family B	✓						
Family C					✓		✓
Individual X				✓			
Individual Y						✓	
Individual Z			✓				

RANCH FAMILIES

CRITERIA

1. Use better methods of crop production, animal husbandry and home making as far as circumstances will permit.
2. Within the limits of their means, maintain ranch and home equipment in a satisfactory and usable condition.
3. Use school and other sources of information to improve ranching and home making methods.
4. Family life and conduct set a desirable example for the community.
5. Members of the family take part in desirable community activities.
6. Use income wisely in providing essentials for family living before spending for non-essentials and luxuries.
7. Members of family not involved in serious delinquencies or crimes or other types of social maladjustment.

WAGE-WORK FAMILIES

CRITERIA

1. Head of family is employed most of the time when work is to be had in chosen trade or occupation. Will take other jobs when preferred work is scarce.
2. Within the limit of their means maintain home in a satisfactory and usable condition. Improves home through own efforts.
3. Takes advantage of opportunities to improve earning capacity.
4. Family life and conduct set a desirable example for the community.
5. Members of the family take part in desirable community activities.
6. Use income wisely in providing essentials for family living before spending for non-essentials and luxuries.
7. Members of family not involved in serious delinquencies or crimes or other types of social maladjustment.

UNMARRIED INDIVIDUALS

CRITERIA

1. Is employed most of the time. Earns sufficient income to maintain self without assistance.
2. Lives in acceptable surroundings in so far as income will permit.
3. Takes advantage of opportunities to improve earning capacity.
4. Personal life and conduct set a desirable example for associates.
5. Takes part in desirable group and community activities.
6. Is not involved in serious delinquencies, crimes or other types of social maladjustment.

TO THE RATER

Your individual rating will be kept confidential. It will be combined with many other ratings. Will you please give us the following information about yourself?

Occupation:

Are you an employee of the Indian Service? ( ) Yes ( ) No

In the list below, check the **one** statement which best describes your occupation:

Office Worker
Teacher—Elementary School
Teacher—High School
Principal—Elementary School
Principal—High School
School administrator or supervisor
School housekeeper
Doctor
School bus driver
Truck Driver
Nurse
Clergyman
Merchant—General Merchandise
Filling station owner
Garage owner
Restaurant owner
Banker
Law enforcement officer
Farmer

.... (Other—Write in)

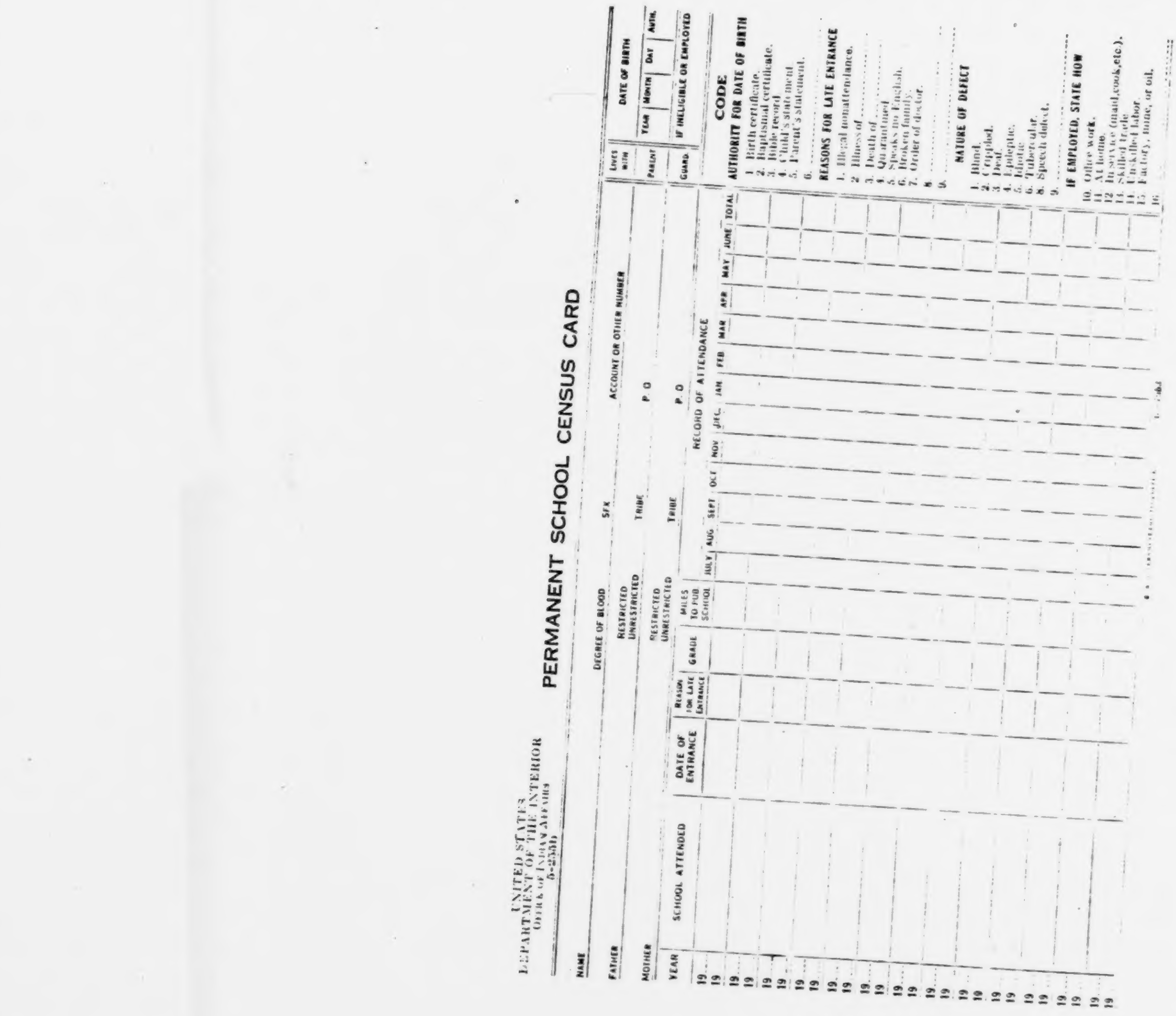
How long have you lived on or near Pine Ridge Reservation?

( ) Less than year
( ) 1 year
( ) 2 years
( ) 3 years
( ) 4 years
( ) 5 years
( ) 6 years
( ) 7 years
( ) 8 years
( ) 9 years
( ) 10 years
( ) More than 10 years

What degree of Indian blood do you have?

( ) None ( ) ¼ ( ) ½ ( ) ¾ ( ) Full

A permanent school census card (see below) is filed at Pine Ridge Agency headquarters for each child of ¼ or more degree of Indian blood who enters an Indian Service public or mission school on the reservation. This file of basic data was used to identify the group who served as subjects of this study. This file was also the source of data concerning age, degree of Indian blood, school transfers and miscellaneous information.



UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
5-255b

PERMANENT SCHOOL CENSUS CARD

NAME
DEGREE OF BLOOD SEX ACCOUNT OR OTHER NUMBER
FATHER RESTRICTED UNRESTRICTED TRIBE P. O
MOTHER RESTRICTED UNRESTRICTED TRIBE P. O

LIVES WITH: PARENT / GUARD.

DATE OF BIRTH: YEAR | MONTH | DAY | AUTH.

IF INELIGIBLE OR EMPLOYED

YEAR	SCHOOL ATTENDED	DATE OF ENTRANCE	REASON FOR LATE ENTRANCE	GRADE	MILES TO PUB SCHOOL	RECORD OF ATTENDANCE												
						JULY	AUG	SEPT	OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	JUNE	TOTAL
19																		
19																		
19																		
19																		
19																		
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CODE

AUTHORITY FOR DATE OF BIRTH

1. Birth certificate.
2. Baptismal certificate.
3. Bible record.
4. Child's statement.
5. Parent's statement.
6. ....

REASONS FOR LATE ENTRANCE

1. Illegal nonattendance.
2. Illness of ....
3. Death of ....
4. Quarantined.
5. Speaks no English.
6. Broken family.
7. Order of doctor.
8. ....
9. ....

NATURE OF DEFECT

1. Blind.
2. Crippled.
3. Deaf.
4. Epileptic.
5. Idiotic.
6. Tubercular.
8. Speech defect.
9. ....

IF EMPLOYED, STATE HOW

10. Office work.
11. At home.
12. In service (maid,cook,etc.).
14. Skilled trade.
14. Unskilled labor.
15. Factory, mine, or oil.
16. ....